The Christian Century

Published Weekly

Mediation in China?

An Editorial

Palestine's Only Hope for Peace

By Albert Viton

Europe Weighs Oxford and Edinburgh

By Adolf Keller

Public Health and Private Rights

An Editorial

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In This Issue

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The CHRISTIAN CENTURY

November 17, 1937

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Calendar of Coming Events

Nov. 1, 1937-Dec. 31, 1938. National Stewardship Campaign.
Nov. 14-17. National Preaching Mission, Tulsa, Okla.
Nov. 16, 17. Leaders Conference, National Stewardship Campaign, Hotel Commodore, New York.
Nov. 16-18. Georgia Disciples Convention, Fitzgerald.
Nov. 16-18. Mississippi Disciples Convention, West Point.
Nov. 16-18. United Brethren State Congress, First United Brethren Church, Indianapolis, Ind.
Nov. 17. Louisiana Annual Conference, Methodist Episcopal Church, South, Bogalusa.
Nov. 17. Northwest Texas Annual Conference, Methodist Episcopal Church South, Quanah, Tex.
Nov. 18. North Carolina Annual Conference, Methodist Episcopal Church, South, Raleigh.
Nov. 18. Alabama Annual Conference, Methodist Episcopal Church, South, Montgomery.
Nov. 18. North Georgia Annual Conference, Methodist Episcopal Church, South, Atlanta.
Nov. 18-21. National Preaching Mission, Wichita, Kans.
Nov. 19. American Section, Universal Christian Council for Life and Work, New York.
Nov. 20. Conference on the Promotional Work of the Churches, Philadelphia.
Nov. 21. Ford Hall Forum, Boston; Dr. Louis Berg, speaker.
Nov. 21. Chicago Sunday Evening Club; Dr. Paul Scherer, Lutheran Church of the Holy Trinity, New York, speaker.
Nov. 21, 22. North Central Unitarian Conference, Unitarian Church, Evanston, Ill.
Nov. 21-24. National Preaching Mission, Quincy, Ill.
Nov. 22. United Stewardship Council Annual Meeting, Philadelphia.
Nov. 26-28. Peoples' Congress for Democracy and Peace, American League Against War and Fascism, Pittsburg, Pa.
Nov. 28. Ford Hall Forum, Boston; Herbert Agar, speaker.
Nov. 28. Chicago Sunday Forum, Thorne Hall; Solomon Goldman, speaker.
Nov. 29, 30. Annual Meeting, Wisconsin Council of Churches, Y.M.C.A., Madison, Wis.
Nov. 29, 30. Midwest Interracial Conference for Women, North Shore hotel, Evanston, Ill.
Nov. 30. Annual Meeting, Pennsylvania Council of Churches, Zion Lutheran Church, Harrisburg.
Nov. 30-Dec. 3. National Teaching Mission, Philadelphia.
Dec. 2-5. National Preaching Mission, Jacksonville, Fla.
Dec. 4. Laymen's Retreat, Butler University.
Dec. 5. Chicago Sunday Forum, Thorne Hall; Norman Thomas, speaker.
Dec. 5. Ford Hall Forum, Boston; Max Lerner, speaker.
Dec. 10-13. College of Bishops, Methodist Episcopal Church, South, Nashville, Tenn.
Dec. 12. Universal Bible Sunday.
Dec. 12. Ford Hall Forum, Boston; Heinz Lipemann, speaker.
Dec. 12. Chicago Sunday Forum, Thorne Hall; William F. Kilpatrick, speaker.
Dec. 19. Ford Hall Forum, Boston; David Seabury, speaker.
Dec. 26. Ford Hall Forum, Boston; debate: Horace M. Kallen and Scott Nearing, speakers.
Dec. 28-30. Presbyterian Youth Convention on World Missions, First Presbyterian Church, Atlanta, Ga.
Dec. 28-31. National Methodist Student Conference, St. Louis, Mo.
Jan. 2. Ford Hall Forum, Boston; Karin Michaelis, speaker.
Jan. 9. Chicago Sunday Forum. Thorne Hall. Sherwood Eddy, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
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Undenominational

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EDITORIAL

NO NEWS from the nonintervention commission continues to be the chief news of Spain. It is daily more obvious—if anything already perfectly obvious can become more so—that Italy does not have and never did have the slightest intention of withdrawing any of its troops (why call them volunteers?) from Spain until Franco's victory is assured or unless the withdrawal of some of them can be made the means of securing some advantage for his ally that will be more valuable than the troops withdrawn. The latest reports indicate that the initiative has passed to Franco, who is taking steps toward sending home some of his Italian and German reinforcements as a step toward securing the recognition of belligerent rights from Great Britain and France. It is stated that his intention is to reduce the number of Italian soldiers in Spain to forty thousand before the neutral commission sent by the London committee comes to count them. This shows a delicate consideration for the feelings of Mussolini, who has asserted that there never were more than forty thousand. Considering how rapidly the troops can be moved and how slowly the commission moves, there ought to be no great difficulty in getting them out before the neutral enumerators make their count. The first withdrawals will be infantry. More valuable tank crews and air pilots will be kept indefinitely.

Franco Begins to Send Italians Home

Free City of Danzig Goes Nazi

A SERIES of events during the past three weeks have resulted in the thorough nazification of the government of the so-called free city of Danzig. The National Socialist party, following the example of the Third Reich, has suppressed all other parties and freed itself from criticism as well as competition by other elements of the tiny state. The Catholic center party, the last to go, was disbanded by edict a week ago. Following this triumph of the totalitarian principle, and in further conformity with the standard nazi pattern, both the government and the German majority of the population have taken action to eliminate the Jews. Jewish merchants have been jailed and their bank accounts have been seized. The nazi leader is quoted as saying that the swastika will soon fly over Danzig. As regards the territorial area or the population involved, this is perhaps no great matter. Danzig, however, occupies a strategic position, practically blocking the mouth of the Polish corridor to the sea. At the close of the war it was made an independent state under the protection of the League of Nations. But the league has no resources with which to protect it against itself, or against the infiltration of influences from Germany, which are naturally strong because the majority of its citizens are German. In view of the avowed German policy of claiming the loyalty of all Germans, in whatever country they may live, the nazi invasion of what has always been a German city is not surprising.

Italy Joins the Anti-Red Pact

WITH another display of that pomp and ceremony which the dictator nations seem to employ so effectively, Italy last week signed the anti-communist pact drawn a year ago by Germany and Japan. So far as is known, the agreement remains simply an undertaking to consult together with regard to communist activities and methods of checking the spread of communism. But just as the outside world refused to believe that the original understanding between Berlin and Tokyo was confined to the phrases of the protocol made public, so now it is taken for granted that behind Italy's formal adherence to this document there lies a military and naval understanding which, although perhaps unwritten, is nonetheless important. Most of the world interest in this enlargement of the pact is connected with the time chosen for the act, rather than the act itself. Other nations have taken it for granted that the three dictator powers have been acting in agreement for some time past, but why should this particular moment have been chosen to make formal acknowledgement of the triple alliance? One explanation sent from Rome by Arnaldo Cortesi of the *New York Times* should be of particular interest to Americans, for as we have pointed out before Mr. Cortesi writes with exceptional inside knowledge of the

ideas of Mussolini and the fascist party leaders. Mr. Cortesi claims that Italy's adherence to the anti-red pact was staged at this juncture as an answer to Mr. Roosevelt's Chicago speech. That speech was interpreted by Mussolini, according to Mr. Cortesi, as a first move toward establishing a "quarantine" ring of democracies around the fascist states. Prompt Italian adherence to the German-Japanese pact followed as notice that any attempt to form an anti-fascist front would be countered by energetic united action among the dictators. Such an explanation may be far-fetched; entering the pact just now may simply have been Mussolini's way of telling the Brussels conference that Japan has more than one friend in Europe. Whatever the true interpretation, this extension of the pact binding together the most militaristic nations of Asia and Europe is one more indication of the relentlessness with which those nations are preparing for a general war.

Japan Takes Possession Of Shanghai

ON November 8 the Chinese army finally evacuated Shanghai. For almost three months the flower of Chiang Kai-shek's army had held the Japanese attack on the great port at bay, but the advance of an invading column from the south rendered the Chinese position untenable. Only a swift and general retreat saved large Chinese forces from being caught in a trap from which there could have been no escape. Now that the campaign for the capture of the city has ended, one finds it hard to decide which element in it was the more significant—the demonstration of the fighting qualities of Generalissimo Chiang's troops or the revelation of the strategic shortcomings of the Japanese command. As to the first, the fighting showed that the German-trained Chinese, when supported by strong artillery and air forces, were fully the equal of any modern troops. This must have been a surprise to many military observers; there are indications that it proved a most unhappy discovery to the Tokyo general staff. But the failure of the Japanese command to show aptitude in the effective use of a combined naval and military expedition must be set down as quite as surprising. The method by which Shanghai was finally and rather easily captured was obviously available to the Japanese from the outset of the campaign. To land strong forces under naval protection north of the city on the Yangtze river and south on Hangchow bay, and then to have the two converge, pinching out the Chinese defenders, would have seemed the inevitable strategy to adopt after one glance at the map. Instead, the Japanese insisted on attempting to sweep over the city in a head-on assault launched from the narrow confines of the Whangpoo river—the same bull-headed tactics which yielded such poor results in 1932.

Partitioning Palestine Will Not Prove Easy

THE ARTICLE by Albert Viton, which appears on page 1418 of this issue, gives a vivid picture of the tragic conditions which now obtain in Palestine. The only change which has occurred since Mr. Viton's article was mailed from Jerusalem a month ago has been in the direction of a spreading of Arab terrorism. Last week's killing of two soldiers of the Black Watch in the suburbs of Jerusalem shows that the "firm hand" policy recently espoused by Great Britain is still a long way from restoring order. Recent reports from Transjordania, also, are of a deeply disquieting nature. It is evident that Mr. Viton has minimized, if anything, the facts as to the extent of the disorders. But reliable as his facts are, those with knowledge of the intricacies of Palestinian politics will hesitate to accept his assurances that peace can be restored by carrying through the partition recommended by the recent royal commission of inquiry, or that the partition itself can be achieved without a struggle. It is true, as was pointed out editorially in these pages only two weeks ago, that the logic of events is driving the British toward partition as the only available policy. But partition involves not only all the problems which characterize the present tragic situation, but also problems of its own. Mr. Viton, acknowledging that partition is by no means an ideal solution, nevertheless tells his readers that it can be carried into effect over night. Inferentially, he also seeks to leave the impression that, with partition in effect, terrorism will cease. "It is as easy as that." Can this possibly be so? Leaving aside the presumption that no political adjustment in the Near East is likely to be "as easy as that," how can the partition scheme be expected to put an over-night end to Palestine's troubles while it contains, as it does, provision for uprooting approximately 225,000 Arabs from their present homes and their transfer to a region which must be improved by gigantic engineering enterprises before it can support life? The prospect seems to be that, while Great Britain is likely to resort to the partition plan because no other hope of peace seems to remain, carrying that plan into effect will require the presence in Palestine of many more troops than are now there, while disorder will probably increase rather than subside during the period of enforced exchange of populations.

Labor Negotiations Show Progress

TAKING a week's recess in the negotiations for peace within the labor movement seems to have been a good idea. At any rate, when the representatives of the American Federation of Labor and the Committee for Industrial Organization reassembled they were in a much more conciliatory mood than at their first meeting. Both sides had stopped charging duplicity; both had dropped the "take it or leave it" attitude with which they presented their original proposals. Peace, to be sure, is still a long way off, and negotiations are likely to go on for several months before the last matters in dispute can be adjusted. But ultimate success for the effort to reestablish a single national body representing organized labor now seems attainable. The grounds on which agreement seems likely to be won are four. First, the A. F. of L. would go back to the vote of its 1934 San Francisco convention, authorizing the chartering of industrial unions in basic industries such as automobiles, cement, aluminum, rubber and steel. In addition, the form of union organization in many other industries would be left open for settlement within the unions themselves. Second, subcommittees would be formed in cases

where federation and C.I.O. unions occupy the same industrial fields, and these would be called on to find a basis for amalgamation in those fields. Third, the present peace negotiating committee of thirteen would constitute a body to determine which industries should be organized on a craft and which on an industrial union basis. Fourth, a separate division would be set up in the A. F. of L. to include industrial unions, analogous to the present metal trades division, but this would not have autonomous powers to charter unions. The real difficulty in working this scheme out lies in its second point. Certain now competing unions, where the preponderance in membership is heavy on the A. F. of L. or on the C.I.O. side, should be able to get together without much trouble. But where both unions are vigorous—as is the case, for example, with the federation's International Brotherhood of Electrical Workers and its C.I.O. rival, the United Radio and Electrical Workers Union—reconciliation will be found harder. However, if the spirit of unification becomes general in the labor world, individual unions will not find it easy to stand out against it.

Windsor Abandons American Tour

THE DUKE of Windsor, who was planning to follow two weeks of his exhaustive research into the condition of the laboring class in Germany with an American tour to study housing and labor on this continent, abandoned the project on the day before his intended sailing. It was conveyed to him that the reactions of American labor would not be favorable to one who came under the guidance of Mr. Charles E. Bedaux, the wealthy exploiter of the "stretch-out" system which, as labor believes, enriches employers at the expense of employees. The merits of that system or the justice of the complaint is not at present under consideration. But it is pertinent to remark that the duke seems never to have been very fortunate in his selection of friends. It was not a common interest in bettering the condition of the working man that formed the basis of congeniality between him and Mr. Bedaux, but the fact that Mr. Bedaux was a gentleman of wealth and leisure (and doubtless of agreeable personal qualities), who owned a castle in Hungary and a chateau in France. It is not necessary to question the sincerity of the duke's interest in the working man, but there is no evidence that it is an intelligent interest, or that he possesses any qualifications as an investigator, or that he had any plans for making any beneficial use of whatever information he might be able to acquire either by a brief visit to Germany under nazi auspices or by an equally rapid glimpse at the American scene under the sponsorship of Mr. Bedaux. Besides, he committed the tactical blunder of trying to come both officially and unofficially. The visit was to have its social side as a recognition of the Duke and Duchess of Windsor, members of the British royal family. The White House and the British embassy had made their adjustments to that, though with some embarrassment. But he was also to be a private person engaged in a piece of industrial research, and that part of the program did not ring quite true. It is reported that the trip has been merely postponed and that he will perhaps come in the spring. If he does, he will be welcome. It is respectfully suggested that the trip is more likely to be a success if, before he comes, he has correspondence with a few people who know something about labor and housing in America and if, when he comes, he comes as a private person seeking information rather than as a royal person seeking recognition.

Children, Movies, Radio And Books

WHAT is the relative amount of time that children spend with books, the radio and the movies? An answer to that question would afford some measure of the influences which enter, for better or worse, into the total of the educational influences to which the youth are subjected. Or, if "educational" sounds too academic and seems to imply uplift, call them "conditioning" influences. To find an answer to this question the Children's Aid Society of New York has made a study of ten thousand boys and girls of the tenement districts, the majority of them between eleven and fifteen years of age. The results are illuminating. They may perhaps be disturbing. For every child who spends three hours weekly over a book (outside of school hours, it may be presumed), twelve children spend that much time at the movies. Ten per cent of the children said that they attend the movies once a week; 47 per cent attend twice a week; 2 per cent go every day. The children reported that they spend, on the average, two hours a day listening to the radio. Reducing that to hours per week, it appears that children are exposed to radio programs during a greater part of their waking hours than to either literary or visual stimuli. One has a haunting suspicion, too, that during at least a part of the time credited to reading they are dividing their attention with the radio. This is certainly true of adults, and it is probably true of children. One suspects also that in a competition between the *Swiss Family Robinson* and a radio thriller involving death-rays and miraculous airplanes that fly to Mars and engage in combat with interstellar bandits, the mild adventures of the Robinsons float on the dim periphery of consciousness. But take the figures as they stand. The conditioning influences are: first, radio; second, the movies; a poor third, books. Think about that if you want to know what agencies are shaping the minds and emotions of the youth of this generation.

Canadian Exports Aid Japan

STATISTICS of exports from the United States to China and Japan would doubtless be more significant than those which follow, but a statement in regard to Canada's recent shipments to the Far East happens to be at hand. It shows which side gets the advantage in unrestricted traffic with the parties to the undeclared war. For the twelve months ending June 30, 1937, direct exports to China were practically unchanged as compared with 1936; a little less than $5,000,000. Exports to Japan rose from $16,815,000 to $22,406,000. The increase was in war materials—three times as much scrap iron, twice as much zinc, four times as much lead and nickel, and a large amount of copper of which there were previously no ship-

ments. And, as usual, a war is very profitable to those who do not fight in it but furnish the supplies. Net profits of Aluminum Ltd. rose from $100,000 in 1934 to $2,320,000; International Nickel from $18,487,000 to $36,865,000. The Fellowship for a Christian Social Order quotes a paragraph from the *Financial Post* analyzing the situation for Canadian investors:

> Should it [the Canadian government] pursue the course of consistency and act as it did in the Spanish situation by barring the export of supplies to the two belligerents? Or should it consider primarily the fact that . . . total Sino-Japanese trade is at an all time high? . . . for Canada the Far Eastern situation . . . is largely one of economic concern. One million dollars per week . . . represents a substantial volume of trade. There is a definite prospect that the rate of increase of this commerce in the immediate future will be still greater . . . the Japanese appear to have derived the impression that the United States is not wholly sympathetic to their ambitions. . . . The whole situation is one of highest commercial importance, very different from the Spanish problem. . . . All things considered, it is a safe presumption that no action will be taken.

It is perhaps an equally safe presumption that the same thing could be said here—"no action will be taken"—and for the same reason.

Public Health and Private Rights

WHEN four hundred and thirty American physicians, including many of national and international reputation, sign a declaration of principles and program which had lately been repudiated by the house of delegates of the American Medical Association, the rest of us cannot fail to sit up and take notice. We trust our doctors as we trust no other class in the community. We trust them more implicitly and in regard to the things which most vitally concern us. We employ lawyers on occasion to give us legal advice or to conduct a law suit, but it is no slur upon the profession to say that we generally do it with some mental reservations and with an eye open to the possibility that we may not follow their advice. We listen respectfully to our banker's advice about investments and then do as we please—sometimes to our sorrow. The minister no longer expects us to believe what he says because he says it; he tries to persuade us, on the assumption, which we share with him, that the truth or duty of which he would convince us is not beyond the reach of our understanding. But when the doctor gives us medicine, we take it, relying implicitly upon his judgment. We realize that he may be wrong, either in his diagnosis or in his treatment, but it is safer to risk the possibility of his error than the certainty of our own ignorance; so we trust him. And when the doctors disagree, either about a specific case or about general principles of medical practice, we are profoundly disturbed.

The issue raised by the recent action of the American Medical Association and the contrary pronouncement of the 430 eminent physicians has to do with the part which governmental agencies should play in guarding the health of all the people. Is this a matter of public concern, or is it a purely private and voluntary matter? No one, of course, claims that it is purely a private matter. It is not questioned that physicians should be examined and licensed by the state, or that public health officers should exercise their functions to prevent epidemics, or that there should be county hospitals publicly supported for the free treatment of the indigent. But beyond that there is a wide field of dispute as to the function of the state in regard to disease and health.

Socialized medicine is a very controversial topic, especially among the doctors. Those who oppose it generally hold the phrase to imply such an encroachment upon the freedom of the profession and of the public that it will no longer be possible for the physician to engage in private practice or for the paying patient to choose the physician of his preference. It is true that no responsible group has ever advocated such a system, but something of that kind is implied in much of the opposition that is voiced to any proposal looking toward a fuller recognition of the responsibility of the community for the people's health.

So it is not surprising that the specter of this kind of socialized medicine is evoked by this pronunciamento of the 430 in favor of government aid for medical research, education and treatment. The issue is really quite different from that, and it is one in which the layman is quite as much interested as the physician, though at present it appears in the form of a controversy within the American Medical Association.

As a background for the present discussion it should be remembered that the New York state medical association recently adopted and forwarded to the house of delegates of the American Medical Association a similar statement of principles, and that it was rejected after a vigorous debate. Unwilling to allow this to stand as a statement of the attitude of the medical profession, a large number of eminent physicians united in the declaration which has now been made public. Briefly stated, the principles asserted are these: that the health of the people is a direct concern of the government; that there should be a national public health program taking into account all groups of the population; that this is essentially a different problem from that of meeting economic needs and may require a different approach; and that there is need for the cooperation of local, state and federal governments and voluntary agencies. Of the specific policies recommended, that which has provoked most criticism is the proposal that public funds should be made available for medical education and research and for hospitals. There is no evidence that the drafters and signers had in mind any scheme for furnishing free medical service to those who are able to pay for it, and they distinctly avow the belief that health insurance alone does not offer a solution of the problem. They favor a gradual extension of the scope of existing public health services, local, state and federal, and recommend the consolidation of all federal health and medical activities under a separate department.

In view of the responsibility which governmental agencies have already assumed for public health, and in view of limits which the 430 "rebel" physicians set to their demands, it is not easy to define the issue between the latter and the A.M.A. in terms of principle. Critics of the "rebels" represent them as proposing to put an end to the freedom of the medical profession, do away with voluntary support of research, and abandon the whole field to the

tender ministries of bureaucrats and political appointees. Critics of the A.M.A. would have us believe that it is so "outraged at this seeming violation of organized medicine's economic interest in the treatment of disease and research" that it would rather have research stagnate and "thousands [of cancer sufferers] writhe in anguish" than permit the expenditure of a cent of public money for public health. Both representations are, of course, ridiculous. They do not represent, but caricature, the two positions. Government agencies already do much, and nobody proposes that they should do all. The question is not whether the government should do anything for public health, but how much it should do. Stated thus, the issue is less dramatic but more realistic.

But reducing it from a question of yes-or-no to one of more-or-less does not make it unimportant. Most of our questions of public policy are matters of more-or-less rather than of yes-or-no. When they are so stated it is easier to discuss them without prejudice and on the basis of concrete facts and needs. This is just as true of government aid for agriculture, regulation of commerce and control of the stock market as of regulation of medicine and health.

Are the present health conditions in the United States satisfactory? Obviously they are not. They may be better than in any other country, and the level of medical skill may be higher, but that does not mean that they are satisfactory. It is therefore reasonable to conclude that something more needs to be done than is now being done. Smallpox long ago ceased to be a deadly peril, chiefly through the researches of a private physician (partly financed, however, by parliamentary grants) and through legislation making vaccination compulsory and providing facilities for it at public expense. Yellow fever was conquered by an army doctor. The present campaign against syphilis cannot possibly be carried on successfully without government agencies. Cancer presents the greatest unsolved medical problem of today. The army of experts now fighting against that public health enemy number one needs all the reinforcements it can get from both public and private sources, and especially it needs such a consolidation of its forces that it can engage in something more than guerilla warfare against this fearful foe.

The defeat of these diseases requires the gaining of new knowledge about them. Such research is costly, but its value is indisputable, and it is not bounded by state lines. If the nation is interested in the cotton crop, or in improved varieties of vegetables, or in the control of insect pests and plant diseases, it has a no less legitimate interest in those lines of research whose purpose is to add to the security of human life. It is no answer to comment critically upon the general tendency to throw all sorts of responsibilities upon the federal government. The various demands for federal money must be judged on their respective merits. To reject a demand for a necessary and legitimate expenditure because other demands are made which are unnecessary and illegitimate, is not to deal intelligently with the problem.

Medical teaching and medical care must be considered in the same spirit. These, together with research, will determine the future health of the people. In the evolution of political theory and practice we have long since passed the point where government can be viewed in detachment from the welfare of the individuals who make up the nation. There is room for differences of opinion as to the particular forms of activity in which the government may advantageously engage in order to be helpful at one point without being harmful at another. But in exhibiting its concern for the public health by giving aid in the fields indicated, it would seem that there is a minimum of danger of encroaching upon any right or diminishing any liberty.

Mediation in China?

HAS the time come when outside mediation can restore peace in the Far East? There are indications that, in the secret channels of diplomacy, the word has gone round that both Japan and China would welcome action to put an end to the fighting. Certain officials of European foreign chancelleries have allowed themselves to be quoted, anonymously, as believing that negotiations for an armistice are already well advanced. But no acknowledgement of any such approach toward peace, if it is being made, has reached the world public. On the contrary, the sessions of the conference at Brussels in which the nations are supposedly exploring the possibilities of mediation have so far served mainly to make those possibilities seem more remote.

The Brussels conference, in sad truth, seems fated to be remembered for its futility. Called ostensibly to give that opportunity for consultation for which the Nine Power Treaty provided in case the territorial integrity of China should be threatened, the attending nations have shown little readiness to incur any responsibilities in dealing with the situation created by Japan's invasion. Mr. Norman H. Davis, representing the United States, set the tone for the gathering in a long opening statement which was mainly important for what it did not say. Other attendants were equally reticent. Even Mr. Litvinov, despite certain candid observations on the results of failure to check aggression, had no plan for action in this particular case to bring forward.

The outcome of the first week of the conference turned out to be simply a note to Japan, couched in the most conciliatory terms, asking "whether the imperial [Japanese] government would be disposed to depute a representative or representatives to exchange views with representatives of a small number of powers to be chosen for that purpose." How many or which powers should compose the "small number," was purposely left vague, since the conferees had quickly discovered that they could name no such committee for consultation without becoming involved in hopeless bickering. The subjects on which "views" might be exchanged—whether, that is to say, on the justification for Japan's acts or on the terms for an armistice —were also left unspecified. But even this exceedingly tentative note was dispatched to Tokyo without much hope for an encouraging answer. What further steps, if any, the conference can take if Japan rebuffs this advance, no one at Brussels seems ready to suggest.

While the Nine Power Treaty consultants thus fumbled, however, the search for some means of stopping the slaughter in China had been given a new turn by the an-

nouncement from Berlin, made on the evening of the day on which the Brussels conference opened, that Herr Hitler was about to undertake mediation. To be sure, this report was denied almost immediately in Tokyo and in Nanking. The Japanese insisted that they would still consider nothing but direct negotiations with China; the Chinese reiterated their determination to fight on until the hopelessness of subduing so vast a nation had become apparent to their invaders. Other capitals declared their ignorance of any such move. Even Berlin, on the day following, stated that the report had been "premature." Yet it is unlikely that any government would expose itself to ridicule by permitting such a report to be circulated if there were not a substantial basis of fact behind it. Especially would this be true in the case of a government holding as close control over news sources as does the government of Germany. Berlin's premature announcement probably indicates that there is considerable peace negotiation already under way behind the face of Far Eastern events—negotiation of which the world public is ignorant.

Why should either Japan or China be willing to consider mediation at this juncture? In the case of Japan, the answer is not far to seek. Japanese armies have now occupied virtually all the territory supposedly embraced in their objectives. They have completely overrun the Chinese provinces of Suiyuan and Chahar. They have erected a puppet "independent" Mongolian government, on the Manchukuan model, which will create a corridor cutting China off from the Soviet Union. Capture of the capital of Shansi province is imminent as these lines are written; the southern drive of Japan's armies has now carried them almost to the line of the Yellow river. At Shanghai, they have completed a conquest which gains in psychological importance because of the very desperation with which the Chinese defense was conducted. If the fighting should stop now, Japan's troops would hold all the territory for which Tokyo is prepared to accept responsibility at the present juncture, the Japanese negotiators would be in a position to impose their own terms for an armistice and the perils of a winter campaign would be avoided.

Moreover, mediation now would lift two great fears from Japan's mind. Despite all indications to the contrary, Japan has never convinced herself that Russia might not enter the present conflict at any moment. The treaty with Germany, signed a year ago, was designed to insure against such intervention by threatening Russia with an attack on her western frontiers should she become involved in a war in the East. Last week's extension of that treaty to include Italy was designed as a species of additional insurance. At the same time, however, Japan revealed the extent of her persisting fear by revealing that 200,000 of her first line troops with 100,000 reserves and her finest military equipment have been diverted from the campaign in China to guard the Siberian border of Manchukuo.

Japan's other fear concerns the drain on her finances. The outside world has been speculating for some time as to how long a nation in Japan's exposed financial and industrial position can go on paying for the costs of a major war. Japanese spokesmen have pooh-poohed all public suggestions of financial weakness, but Japanese economists have become increasingly uneasy. An article on the economic aspects of the present war which appeared in the September issue of the *Oriental Economist*, published in Tokyo, pointed out that 2,591,921,325 yen already appropriated for extraordinary war expenditures far exceeds the costs to Japan of the entire Russo-Japanese war. That war cost approximately 1,700,000,000 yen, of which more than 900,000,000 yen were raised by the sale of bonds abroad. The Japanese economists responsible for this article are realistic enough to see that a comparable foreign flotation of war bonds to pay for the present campaign is out of the question. They have no advice to give other than that the already staggering tax rates be boosted several more notches.

But if for these and other reasons Japan may be in a mood to accept mediation at the present juncture, why should it be thought that China also is ready to listen to an outside offer to initiate peace negotiations? Here, likewise, many factors may be at work. For one thing, the Nanking government must by now know that its army is no match for the mechanized invading forces. As the Japanese naval blockade tightens, this military inferiority will be accentuated. Despite the heroism shown in many instances by Chinese land and air forces, the bald fact is that only around Shanghai have the defending forces been able to fight the invaders on anything approaching even terms, and even there resistance has finally crumbled. Elsewhere, the Japanese have advanced about as they pleased, and if the war goes on there is no likelihood that this advance can be stopped before all China's coastal provinces and important river arteries have been occupied.

In addition to this discovery of military inferiority, the Chinese government can hardly contemplate with equanimity the prospect of subjecting civilians in other parts of the country to the terrible fate which has been imposed on those cities and regions where the invading armies have already come. Another year or two years of such warfare as is now going on seems likely to reduce most of eastern China to a shambles. And, since the prospects of forceful intervention by the U.S.S.R. or any other outside power have faded, little hope remains to the Nanking government save to resort to a guerilla type of fighting which can be effective only if continued for years. But many Chinese leaders must be asking whether, if Chinese resistance were reduced to this irregular form, the Nanking government could itself survive.

Nevertheless, despite all such consideration, it may be doubted whether mediation can be successfully attempted at present. Why not? Mainly for two reasons. In the first place, no acceptable mediator is in sight. The Brussels conference has already discovered that no group of mediating nations can be constituted from its membership. The tentative suggestion, made soon after the conference opened, that Great Britain and Germany, with a third nation to be chosen by the first two, form a group to make first approaches to the belligerents, had to be discarded because of the mutual suspicions of the other nations. If Germany was to be on such a committee, then France insisted on being included. Italy thereupon demanded that, if France had a place, she be given one likewise. Whereupon Russia insisted that if Italy were to be included, the Soviet Union must also have representation. Any attempt to form a mediating body from the Brussels consultants would undoubtedly come to grief in the same fashion.

But mediation on the part of any single nation is equally difficult to envisage. In view of the unfavorable public response to President Roosevelt's Chicago speech, it is unlikely that the United States would accept single-handed the perils of such intervention. Neither is it probable that Japan would welcome mediation from a source which has already indicated its disapproval of her course. British mediation seems equally out of the question in view of the Japanese resentment against the agitation for a consumer's boycott in England and the alleged aid offered by British troops to the Chinese defenders of Shanghai. On the other hand, for China to accept Hitler as mediator would be equivalent to placing her fate in the hands of an acknowledged ally of her invader.

The second, and more important, reason why present efforts to mediate are unlikely to succeed lies in the nature of the existing situation. With Japan in military possession of its major objectives, any mediation attempted could be little more than a means of affording the Chinese government a scarcely disguised opportunity to surrender. Surrender on the terms which Tokyo indicates it would impose might stop the fighting in the present areas of conflict, but it would almost surely thrust China herself back into such civil war as would bring down the Nanking government. It is a paradox of the Far Eastern crisis that Chiang Kai-shek's government must feel it necessary to endure the chaos imposed by an invading army in order that it may escape the more destructive internal chaos which submission to the invader's will would bring to pass.

Benjamin Franklin once said that "there never has been a good war or a bad peace." Appalled by the destruction being visited upon China's towns and cities, many will hold that aphorism applicable to the present efforts to mediate peace in the Far East. It may well be asked, however, whether a peace patched up at the present juncture would do more than insure another and more frightful conflict a few years hence. Civil war within China it would probably, as has been said, precipitate almost at once, for one stipulation of the Japanese-dictated peace would undoubtedly be that an end be made of the understanding between Nanking and the communist portions of the country. But international war would be more equally likely, when the day should come—as come it would—on which Japan's insatiable military leaders discovered the need to acquire more territory to protect the regions already taken. Five years proved long enough to convince the Tokyo militarists that North China must be overrun before their Manchurian conquests would be secure. In the case of the rule which they now propose to set up in North China, how many years would pass before the discovery that security required the occupation of the Yangtze valley?

The Funny Man

EDITOR THE CHRISTIAN CENTURY:

SIR: In moods of dejection you must sometimes count up the things which are shared by all nations. There are international figures even in a world enslaved by nationalism. For them we are thankful. Among them we must not forget the Funny Man. He is the same in all ages and in all climes. He is understood by north and south, east and west. He uses many languages, but his actions are understood everywhere. Charlie Chaplin needs no interpreter in the ancient cities of the East or in the African kraal.

This came home to me once as I stood on the deck of a steamer which sailed upon a lake in a country strange to me. A company of holiday makers were there and in the midst of them was the Funny Man. I could not tell the meaning of his words but I knew his real language. He was doing the things that funny men always do: he made much play with hats, his own and other people's; drinks too had a place in his scheme of things—he would stretch over the shoulder of one of his friends and seize his glass to the accompaniment of roars of laughter, which is as international as the crowing of cocks. He had an inexhaustible store of high spirits and everyone waited for him with readiness to laugh at his wildest pranks. Even his victims took their lot cheerfully. I did not know his name, nor could I share his language, but I had seen him before. I had known him in school and college. I had been with him in many a camp under summer skies. I recognized in him a familiar figure who helps to bring together all the families of the earth.

To be quite frank, I like the Funny Man, even if he takes my hat as a property. I do not share the distaste of my refined friends. I believe that he fills a useful part in the scheme of human affairs.

He prevents us from walking about on stilts, above the common herd. He reminds us that the most dignified of beings have something ridiculous about them, and it is well that they should be reminded of this. Pascal, who saw us through and through, said that a prince might be the laughing-stock of Europe, and yet be the only one who did not know it. The funny man ought to prepare such a man for the revelation of his own character. The clowns in Shakespeare are much more than funny men, but they do this at least—they preserve the great of the earth from thinking of themselves as remote from human follies. Being privileged jesters, they tell kings and counts and other dignitaries what they really are—heirs not only of human dignity but of human littleness, beings not only to receive reverence but to be greeted with laughter.

Do you not know men who would be all the better if there were someone who could and would make fun of them? Would it not do them a priceless service if they had to pursue their hats down Broadway or Michigan avenue with a crowd convulsed with laughter around them? Even a bishop or a moderator? And the Funny Man is only an ally of the sudden gusts which blow off hats, or the other swift movements with which the order of nature reminds us that we are after all rather funny creatures.

When the Greeks laughed with Aristophanes they did not mean to despise Euripides of whom he made fun. They *did* mean that Euripides and all sublime dramatists were none the worse for being exposed to the jests and even mockery of a great comedian.

You and I and all of us are the better for an occasional treatment by the Funny Man. Stilts are meant for a circus, not for the way of pilgrims.

Ever yours on the common earth,

QUINTUS QUIZ.

Palestine's Only Hope for Peace

By Albert Viton

Jerusalem, October 16.

DURING the last forty-eight hours much human blood has painted red the gray sandstone of the once Holy Land. Two British constables have been murdered by Arabs; about a dozen Jews have been wounded, though most of them lightly; the number of Arab dead is estimated at about two dozen, although this figure is provisional as the government no longer bothers to count the Arab dead; and at the moment of writing a battle between troops and Arab rebels is raging around Hebron.

In addition, a train has been derailed; well constructed bombs have been found near railway tracks; many Jewish colonies have been fired upon; the Lydda airdrome has been burned down, with damages estimated at between $50,000 and $100,000; the Grand Mufti of Jerusalem, Haj Amin al-Husseini, has fled the country; a bus bringing back to Jerusalem the workers of the Palestine Broadcasting Station at Ramallah has been shot at; the pipe-line—I am still narrating the events of the last forty-eight hours—of the Iraq Petroleum Company has been cut and the oil has been set afire; bridges have been blown up; telephone wires have been cut; police posts in various parts of the country have been attacked. And there have been many other minor "incidents."

Terrorism Continues

No one can foretell now whether this is the beginning of a new mass revolt like the one of a year ago, or is only a link, albeit a larger one, in the chain of terrorism stretching from the end of the rebellion exactly one year and four days ago. Nor does it matter very much except to the local population. The fact is that terrorism and bloodshed has not ceased in this country; and, whether this is the beginning of another organized revolt or not, terrorism and bloodshed are not likely to cease. Even if there are no major engagements with British troops, life and property will not be safe for a long time to come. Individuals will be shot; the roads will continue to be infested with terrorist-bandits; colonies will continue to be subjected to sporadic attacks; trees will be uprooted; buses and trains will be fired upon. Palestine will continue to be the stage of the world's longest civil war. That all the outrages come from one side, while the other, except in rare instances, does not reply, does not change the fact that a civil war it is.

I blame the British government for this state of affairs. I do not want to be understood as suggesting that either the British government at London or the British mandatory administration here wanted these outbreaks. On the contrary, every shred of evidence leads me to believe that Britain will do everything in her power to maintain law and order with an iron fist. From six to eight hundred Arab leaders and supposed leaders have been arrested during the past two weeks, and hundreds more will be arrested during the coming weeks; the police and army have conducted numerous searches for arms, and will continue to search Arab villages, with all the destruction of property and tearing-down of houses that that entails; the army will not spare ammunition and will shoot to kill; collective fines will be imposed and houses will be blown up as a lesson in civilized etiquette—all these things will be done not because Britain has suddenly become pro-Zionist or anti-Arab, but because Britain wants peace in Palestine, and cannot afford to have anything but peace. The international situation in general and the state of affairs in the Mediterranean in particular is too dangerous to tolerate a situation here in which an enemy power might gain a foothold by championing one side against the other.

British Responsibility

Yet Britain is responsible. Not out of moral wickedness and ulterior imperialistic calculations—I must emphasize this point because we Americans are prone to be suspicious of British words and maneuvers—not out of moral wickedness has Britain acted in Palestine as it has acted, but out of physical weakness, indecision and fear. That the fear to a large extent springs from inability to take decisive action because of conflicting interests is true, but irrelevant. Any account of British policy which leaves out this element of fear is bound to be wide of the mark. It has been this fear, this desire to leave bad enough alone lest touching make it worse, with the consequent urge to let matters slide, that has brought Palestine to this pass.

It all began last year. By the middle of September, 1936, Britain had approximately 30,000 soldiers in Palestine. It was then in a position to do one of two things. It could have acknowledged the legitimacy of the Arab contention, which would have brought peace to the country; or, failing that, it should have crushed the rebellion as colonial rebellions are usually crushed. But it did neither one nor the other. Instead, while the troops were busy defending themselves almost nightly, diplomatic negotiations were carried on during the day. The Arabs were allowed to call off the strike voluntarily, and the rebel bands under Fauzi Kaukzi made a triumphant exit across the Jordan.

The end of the official strike and revolt did not, however, spell the end of violence. Before the royal commission arrived, while it sat to hear government, Zionist and Arab evidence, and after it departed, terrorism continued. Jews were murdered, and moderate Arabs, or those known to be in opposition to the policies of the Mufti, were shot to death; reports began appearing in the press of widespread terrorist activities among the Arabs; societies calling themselves "The Black Hand" sprang up and blackmailed wealthy Arabs to contribute money for purchasing arms; hardly a day passed that my Arab friends did not inform me of the arrival of shipments of arms across the Syrian and Transjordanian frontiers.

Yet during all those weeks and months the government did nothing. Not a single one of the murderers was apprehended and brought to trial. Agitators had a free hand in the villages. Terrorists had time to improve their organization and to extend their scope of operation. The smuggling of ammunition, in spite of the opening of a new

road along the Syrian border, was hardly interfered with. Syrian nationalist agitators came here by the dozens (I know many of them and met them here) and those from Palestine toured the neighboring countries. The Hebrew press and one or two Arab papers, too, called the attention of the authorities to these developments. (The author of these lines is the editorial writer of the *Palestine Illustrated News* and he himself wrote on these matters time without number.)

Terrorists in Command

Whenever a political murder occurred—most of the people murdered during the last twelve months have been Arabs, frequently Arab police officers, and also many Moslem sheikhs—the press pointed out the gravity of the situation, demonstrated the inevitable consequences that are bound to ensue from such a state of anarchy, and demanded the apprehension of criminals. Instead, the government evolved a novel method for dealing with crime. Unable to find the guilty, it proceeded to arrest perfectly innocent people. Whenever a murder occurred, ten or fifteen men from the village or town nearest to the scene of the crime were simply arrested and sent to spend their time at the Acre penitentiary, which meant that, in the first place, the terrorists could continue their activities unhindered, and, second, that the police were unable to cope with the situation.

Then, suddenly, the people of this country awoke to the fact that, as the Arabs say it, *Mafish hakuma fi'l balad*—there is no government in the country. How it happened is easy to see: slowly, little by little, without anybody noticing it, the reins had slipped out of the government's hand and the horses were galloping whither they pleased. The patriot-terrorists spread their net over the Arab countryside, where they became the real and the effective government. They forced whole villages to submit to their control and to pay them definite monthly sums, and those that showed opposition were merely dispatched to the nether world. Wealthy Arabs in the cities, too, paid large sums to the terrorists, who presumably used the funds for importing arms. Arab police officials were intimidated; the terrorists took over practical control of court and jail. Arab officers who placed duty before self-preservation were murdered in broad daylight, yet it was impossible to apprehend the criminals.

Why Britain Hesitated

It is easy to see how it happened, but it is not easy to fix guilt on anyone, or even to say when it happened. The point is that it did not happen at one time. A firm hand long ago would have forestalled all this. But imperialism today, due to far-reaching social, economic and cultural changes, is not what it was in the nineteenth century; had Britain adopted nineteenth century methods here, I myself would undoubtedly have been among the first to cry havoc! It must be remembered also that Britain's interests in the Arab world are not limited to Palestine. It had to take into consideration the effect which stern methods taken here would have on the rest of the Arab world. For there is Italy across the sea, dominated by one who styles himself "the Protector of Islam," and has definite ambitions for this part of the world.

So far we have dealt only with the British factor in the Palestine situation. But every analysis that overlooks the fundamental and far-reaching changes within the Arab camp is bound to be out of touch with reality. For the fact is that the Arabs today are no longer what they were even a year ago, and the nationalist movement is no longer a movement of feudal lords interested only in furthering their private and family interests. During the last year or so it has become a movement embracing the whole people. New classes have entered it, classes which previously stood apart or participated only to a slight extent in the nationalist crusade. The Arab countryside, the middle class of Arab *fellaheen* (farmers), which in an agricultural society is the backbone of the nation, has become conscious of itself, and is today demanding that Jewish immigration be stopped, that further sale of land be prohibited, and that a national government be set up. It is as yet disorganized; but it has become vocal.

The entry of this class upon the stage has changed completely the meaning of the Arab drama. With the feudal lords the government could negotiate, but there is no dealing with the middle class people. And they are determined to obtain what they want. I have seen *fellaheen* mortgage their land to obtain $200 or $500 with which to buy rifles and ammunition; and they are ready to die, too. Life is still far too cheap in the Near East; death here has not the terrors that it has for the man of the West. "We are lost if we do not fight," one from a village not far from Jerusalem said to me a few days ago, "and we may lose if we do fight, but at least we will die like men."

What Can Be Done?

What do these facts mean in terms of Palestine's future? They mean that the old ways can no longer be used, and that unless they are changed, and changed very soon, there will be no peace in the Holy Land. This is the one safe prediction that can be made about this land that constantly belies prophecies. By this, I do not mean merely that there must be adopted a firm, merciless policy on the part of the government. Such a policy, even if one were to overlook ethical considerations, can be at best only a short-time palliative, and in the long run may make the situation worse. Frankly, I doubt whether a strong hand can restore peace here. It might cut down for a while the number of murders, it may make highway robberies less frequent, but unless the government will place a policeman at the side of every civilian, political murders will continue. Nor will removing the Arab leaders bring peace. The government has already arrested the top leaders, and it has arrested many local, petty leaders, yet I have not noticed much improvement. Those methods would probably have worked ten years ago, but today the Arab movement, as I have tried to show, is no longer a movement of leaders but has become national in the true sense of the word.

One solution that would unquestionably restore peace is the Arab solution, that the government submit to their demands and nullify the Balfour declaration and the mandate. But this solution is impossible. Britain cannot nullify the Balfour declaration and the mandate by a unilateral act; moreover, the tone of the debates at the last league session showed that that body is anxious to preserve without changes all the privileges of the mandate. Neither can

a movement such as Zionism be ended simply by an official statement of policy on the part of His Majesty's Government. The movement is too vital, too real, too energetic to make such a simple solution possible. History does not work that way. Zionism was born as the answer to a very real need. That need has become stronger during the last few years and gives Zionism a vitality which few other movements today possess. There are more than 400,000 Zionists already in the country who would sooner die than witness the death of their dream. These people are sincere, extremely nationalistic, almost fanatical; and they are armed, too.

Partition the Only Hope

No other solution is left except the one put forward by the royal commission. I am ready to agree that partition is not a good solution, that it is pregnant with all sorts of dangers for the future; that ultimately it may even result in war. But there is no other feasible solution now available, and the present cannot guarantee the future. Arab nationalism, disregarded for twenty years during its growth, has become vocal and can no longer be disregarded, especially as it has become vocal with guns, which, the world being what it is, is ultimate political reality. On the other hand, the Jewish national home, too, cannot be destroyed now that more than 400,000 Zionists live in the country. Were it not for the Balfour declaration, for the mandate and for dozens of similar promises these people would have remained in the culturally and economically more advanced lands of their birth and would not have moved out to this malaria-ridden, primitive, inhospitable corner of Asia. To tell them now, "No more; it was all a mistake"—well, it cannot be done. His Majesty's colonial office will discover that these Jews are not Kurds or Assyrians who can be toyed with for imperial purposes.

I am certain that partition can be carried through. I am not likely to underestimate the strength of Arab nationalism; when journalists with an axe to grind denied its existence, I wrote that it was real and a force to be reckoned with. Nevertheless, partition can be carried through, even without bloodshed. The way to it, however, is not the way His Majesty's Government is following. Negotiations will lead nowhere; the Arabs will not accept the plan of partition. The way to do it is to do it. In one night a barbed wire fence can be constructed separating the two states from each other, and governments could be set up the next day. Both sides would accept the *fait accompli*. It is really as easy as that.

Europe Weighs Oxford and Edinburgh

By Adolf Keller

EUROPEANS, no less than Americans, as they look back to the world conferences of the churches held this summer at Oxford and Edinburgh, are grateful for the spiritual blessings of the conferences and for the gift of a closer Christian fellowship. They are disposed to make a somewhat different appraisal, however, of their permanent significance. They are less optimistic and therefore less impatient with the results achieved. It is recognized in Europe, as in America, that some spiritual impulses have been set going by these conferences: the new recognition of the divine person of Christ as Lord of his church; the strengthened belief in the action of the Holy Spirit which is perhaps more deeply felt in a time of need and persecution than in a time of prosperity; and finally, the growing effort, especially among Protestants, to build up a church of faith, which means an end to that individualistic or nationalistic church we have known for centuries. Yet on the whole Europeans have been more critical of the conferences than Americans.

We need not attach too much importance to the contemptuous criticism coming from National Socialism and Bolshevism. Yet it is typical of the lack of comprehension of the spiritual concerns of the church of Christ. The National Socialist *Monatshefte* ridicule especially the Oxford Conference on Life and Work as an Anglo-American affair, see in it the final effort of a shallow liberalism and the democratic ideology which they combat. The conference, they declare, has proved its incapacity to deal with the real, concrete problems of our time. Alfred Rosenberg, minister of education, attacks Oxford, especially, in a recent brochure, "Protestant Pilgrimage to Rome," in which he accuses the church of betraying the Reformation of Martin Luther. He sees in the Oxford Conference a deplorable parallel to the League of Nations and repudiates the declaration concerning the German situation as an impertinent interference in German affairs.

The Barthians' Criticism

Although this attempt to minimize the importance of the conferences will have wide influence in German church circles, much more serious is the critical comment which Karl Barth and his friends in the Confessional Church, especially in its intransigent wing, are offering. Edward Thurneysen, the friend of Karl Barth, who was present at Oxford, published a very critical article in a Swiss church magazine, deploring that conference's lack of courage in facing the Word of God and its challenge to the Christian conscience. He saw in the conference more a debating club than a real attempt to be the church which is responsible for the preaching of the Word of God. Karl Barth, in a paper which he gave at the International Theological Seminar at Geneva, under the title, "The Church and the Churches," accused the ecumenical movement of an empirical optimism. He sees in it the same constructive idealism which is responsible for the failure of so many idealistic movements, such as the League of Nations and others. The criticism coming from this side may be taken as a warning not to forget that ecumenicism cannot simply be a new form of Christian humanism, but at the same time it is a proof that theological considerations are sometimes rather

a means of obscuring than of understanding the visible action of the Spirit.

The Anglo-catholic reaction in Europe is in principle the same as we find it in certain utterances of American writers. Yet the *Church Times,* for instance, was in certain respects more critical than the *Living Church.* One gets the impression that the deepest motive of a good deal of the criticism from this side is not a higher ideal of the church, but rather fear.

Some Fear 'Theological Subtleties'

Some old friends of the Stockholm movement, as for instance Elie Gounelle, editor of *Christianisme Social,* an excellent French magazine which deserves to be better known among socially minded Christians in America, are afraid lest the original social impulse of Stockholm may be drowned in an ocean of theological subtleties. For these old champions it is "five minutes to twelve!" They feel that there is no time to lose with theological considerations when already "the house is burning." If the Barthians find a lack of serious theological thinking in the movement, men like Elie Gounelle, Wilfred Monod, Thelin, Slotemaker, and others find it imperiled by a new orthodoxy.

The predominance of English-American and especially of Anglican leadership is not quite easy for Continental Protestants to bear after having suffered the brunt of the attack of modern paganism. They are not inclined to admit that Episcopalianism, or the Apostolic Succession, or a dignified ecclesiasticism are the best armor in this battle where decisions of life and death have to be taken.

Neither Reformed nor Lutheran Confessionalism seems willing to abdicate in favor of ecumenicism. The best way to reconcile the confessional world alliances with the ecumenical movement is to use them as pillars which help to support it from within.

"The Orthodox Churches in Europe," we are warned, "show a special reserve in regard to the fusion of the two movements [Life and Work and Faith and Order] and the formation of a world council inclusive of both." Here the Anglican Church will render a great service to the ecumenical movement if it succeeds in making this step acceptable to the churches which feel more closely related with the Anglican communion than with Protestantism. The term "bridge church," coined for the Anglican Church by the writer, will prove a true designation only if the Anglican fellowship becomes the bridge over which the Orthodox Church can pass into the projected Church Council. The separation of Life and Work from the World Alliance would be widely complained of on the Continent, and the desire is frequently expressed that steps may be taken to affiliate this organization to the new council in the proper way, as are the European Central Bureau for Inter-Church Aid, the World Sunday School Association, and others.

Reaping the Fruits

All these problems will be more easily solved when the spiritual harvest of the conferences, now held in the memories of the members, has been brought into the granaries of the churches themselves. This education and prophetic activity must not be postponed; the longer it is deferred the more the critical instinct will grow. It is regrettable that a "National Preaching Mission" is not covering the Continent as it is the United States this fall.

Fortunately, what happened at Oxford and Edinburgh is paralleled by important events in certain Continental churches. Evangelical churches in France and Switzerland are on the eve of forming an organic union. Even in Germany the unifying action of the Spirit cannot be overlooked. Recently it led the Lutherans and the Reformed in the Confessional Church of Prussia (at the Synod of Halle) to an agreement in regard to the doctrine and practice of the Holy Communion. What during four hundred years has separated the churches of the Reformation, seems to have given way to a new common understanding that we are all invited to the Lord's table, and not to our own denominational or private table.

Last Opportunity to Stand Together

But there are other stimuli in Europe to help the churches to understand that it is "five minutes to twelve," and that this may be the last opportunity to stand together in the dangerous battle of faith which is raging over the Continent. God uses mighty plows to break up the hard soil of hearts and churches and to open thus the furrows into which the spiritual seed of the conferences can fall.

The new and terrible poverty in certain churches—for example, in Rumania and Poland—is one such plow and opens the heart for God's seed. The persecution in Russia and other countries is a similar instrument in the hand of God which transforms the former easy certainty and security of faith into a new and terrible uncertainty and insecurity—the true and fundamentally religious state of Christians who see no other help than God alone and who, though suffering and dying, put all their confidence in a God whose acts they no longer comprehend. The religious community on the Continent of Europe can live no longer on the stored up manna of former years and experiences, but only on that celestial food which God gives for the day. And for many the news from Oxford and Edinburgh is such food for dark days, for here and for now.

The Call to Arms

NO arms contrived of steel, in ominous array
Can heal our stricken world, whose life-blood ebbs away.
Let arms of brotherhood reach out and bid war cease;
Restore His rightful Kingdom to the Prince of Peace!

ELINOR LENNEN.

The Chrysalis

THE worm has folded a leaf
And created a home for nesting,
A still and hidden place for sleeping and resting,
A place to dream of the future coming of wings
On some bright day when the blossoming things
Await this little and creeping one
Who is wound in a web, like a silver sheaf. . . .
Sleeper and dreamer and waiting one in the leaf,
You shall wake with wings to the sun!

MARGARET HOSMER.

What Is the Right to Work?

By Stearns Morse

IN THE sweat of thy face shalt thou eat bread" was an injunction completely appropriate to an economy of scarcity (if the Garden of Eden could properly be called that!) but it also has no less application to an economy of (possible) abundance. Living still, psychologically at least, in an economy of scarcity, we have tended to take a rather heavily moralistic attitude toward work. If Carlyle, as Dean Inge said, proclaimed the merits of silence in thirty volumes he no less vociferously proclaimed the gospel of work from the depths of a study chair. Small wonder that a child of a more cynical age (Keith, in Norman Douglas' *South Wind)* could observe of our modern industrialism "that it gives leisure to the wrong people—to those who praise the dignity of labor."

Work a Psychological Necessity

As a matter of fact, work is not primarily a matter of morals; it is not a virtue, it is a necessity, as the author of Genesis realized. It is no more a virtue than the satisfaction of the sexual instinct is a virtue, it is biologically necessary for the preservation of life. Behind the biological necessity lies, of course, a psychological necessity which has, especially in the heydey of the nineteen-twenties, been too often ignored. Human beings need work for their health and happiness just as truly as they need escape from work: rest, relaxation, recreation. All this is as obvious (and as moral) as metabolism. But how these two vital needs are to be satisfied for the mass of mankind is not so obvious. Yet this matter is the most pressing social problem of modern civilization.

In the complexity of modern industrialism and under pressure of modern advertising we have, perhaps, overemphasized consumption. There is still something to be said for the labor theory of value: for Benjamin Franklin's statement that "the value of all things is . . . most justly measured by labor"; for Karl Marx's assumption of work as "the normal activity of human beings"; for Thorstein Veblen's emphasis on the "instinct of workmanship." Regardless of the economic validity of these statements they are psychologically sound. Work is "the normal activity of human beings" because it has to be, and this is a desirable as well as necessary state of things. But for human beings work has to have an end beyond mere subsistence. To be normal and healthy it has to be motivated by a sense of achievement and purpose, strengthened by the desire to excel and the desire for approval.

Unemployment an 'Unholy Bore'

Nowadays the fallacy seems to be current, especially among the leisured and the nonmanual workers, that laziness or the desire to escape from work is the first law of human beings. "There is plenty of work for those who really want to work," is a statement we have all heard dozens of times in righteous arguments against relief appropriations. The truth is that the normal physically and mentally healthy human being finds continued inactivity an unholy bore. Hookworm, pellagra and undernourishment have more to do with "laziness" than congenital shiftlessness. I picked up a vagrant some time ago who told me about spending the night in a transient camp in the middle west where a half dozen "ground hogs" kept him awake half the night talking about the various tunnel jobs they'd been on. "The damn fools," he said disgustedly. But he took their pride of occupation as a matter of course; he himself was heading for Vermont because sugaring was one of the things he liked best to do. "Loafing on the job makes a long day," said a friend of mine who works on the roads, "but you don't feel like tearing your guts out when it takes more than your pay check to keep your family alive."

A mere subsistence wage is hardly conducive to vigorous endeavor. "There is no possible dignity, no real life for a man who works twelve hours a day without knowing why he works," says Kyo in Malraux's novel *Man's Fate*. Few people like to boondoggle. But artists, scientists, teachers, engineers, executives—people whose work seems to them genuinely interesting and creative—will gladly work ten, twelve, fourteen hours a day. Nor need one cite the exceptional man to prove the point that creative work is at the base of man's life. The average farmer of Emerson's New England was as good an illustration as you could ask. He was his own boss; his activities were pleasantly varied; he was carpenter, veterinary, mechanic, accountant, as well as farmer; both brain and brawn were exercised. He was a living proof of the profundity of Ruskin's statement that it takes labor to make thought healthy and thought to make labor happy.

The Uses of 'Laziness'

Nevertheless, a word has to be said for "laziness" or man's eternal itch to escape from work. Our forefathers tended to make a fetish of work (because, of course, they had to). But the "lazy" men, the men who saw that more could be accomplished by the lever and the wheel than by aching human muscle alone, the men who harnessed water, wind, steam and lightning, have been responsible for the potential abundance we are aware of in the world today. But this is something altogether different from the exploitation of the labor of others. This latter sort of "laziness" is pathological both for society and the individual. Its pathological aspects for the individual may best be studied in the upper strata of our society today. It appears in the language in our pathetically confused notions of work and play. We speak—or we did speak—of the real estate "game," the selling "game," the advertising "game," trying to delude ourselves into thinking that what is only too often a sordid business of "doing" the other fellow is fun.

Exaggerated worship of sport is a vice—the vice of a society that by its rapid mechanization has lost touch with the earth from which alone it can get its strength. Though most of us are scarcely a generation away from the plow or the lathe we adopt the tone of Harrow or Eton. Sweat of the athlete is gentlemanly sweat; sweat of the ditch-

digger is menial sweat even though the athlete may be the son of the ditch-digger. We invest millions in elaborate athletic equipment when just a cotton shirt, blue denims and a pair of white cotton gloves would be enough. Farmers and laborers, men who work with their hands, are not pathologically preoccupied with sport.

If this state of things merely indicated a demoralized and softened upper class it would not, perhaps, be alarming but when the upper class sets the tone it is too much to expect it will not be aped at the bottom. It is obvious to anyone that if the leisure of the idle rich is bad for them, the "leisure" of the idle poor can have no other result than social catastrophe.

Moralistic Conception of Work Outmoded

For the last fifty or seventy-five years have taught us that the Puritan, moralistic conception of work does not fit the complexity of modern life. Ortega y Gasset pointed out, in *The Revolt of the Masses,* that in the years 1800-1914 the population of Europe increased from 180,000,000 to 460,000,000 (an increase of 155 per cent); that in the same period the population of America increased from four to one hundred million (an increase of 2,400 per cent); that, at the same time, the hours of labor were steadily lowered and the standard of living rose. This enormous progress was caused in part, of course, by the creative "laziness" I have mentioned: the application of machinery to production, a revolutionary change.

But this change itself was accompanied by a change just as revolutionary: the transformation of the conditions of labor. The individual farmer tilling his own farm with the help of his family and hired man, the craftsman plying his trade in his shop with the aid of a few apprentices was a far cry from modern mass production, which depends basically upon the close cooperation of large numbers of men. Charlie Chaplin in "Modern Times" has given us an amusing example of how important even one poor cog is in our conveyor-belt system of production. The rise of the C.I.O. and the sit-down strike have underlined the example, perhaps not quite so amusingly. It is as much the scientific management of masses of men working together as it is the use of power and machinery which has so enormously increased output and consequent real wealth —that is, goods for human use as distinguished from money, the arbitrary measuring stick used as a crude and inadequate gauge of their value.

Cooperative Destruction

The cooperative nature of modern production of wealth is ironically illustrated by modern cooperative destruction. It was discovered in 1914 that to conduct a modern war efficiently a degree of regimentation was imperative which would have horrified our rugged individualists if they had not been concentrating on the matter in hand. The production of food, clothing, munitions; the transportation of supplies and men; the concentration of the various arms of the service upon the attack—all these activities had to be coordinated and meshed with a precision comparable to the complicated mechanism of a giant machine in order to attain the goal of maximum destruction.

It is everywhere admitted that, in the next war, the socialization of destruction will have to be carried much further. Not only will the wages of the combatants have to be limited, as in the last war, but the wages and especially the profits of those behind the battle line will have to be drastically cut. It will be cannon for everybody rather than butter. Statesmen are uneasily aware that the masses of men are going to hold cannon fodder at a much higher premium: indeed the bonus agitation was nothing less than a crude attempt to make the equalization of rewards from the last war retroactive. Even parlor patriots can scarcely argue that greater incentives are needed to make men work and administer in positions of safety than to sacrifice life and well-being in battle. You can hardly have a war without soldiers: they really *are* as important as inventors of poison gas and executives. If the sit-down strike throws a wrench into modern production what would it do to a war?

This situation with regard to cooperative destruction indicates only too plainly that all the participants are essential to the success of an enterprise. Indeed, it is becoming increasingly difficult, not to say impossible, under conditions of cooperative activity, to determine just what the individual contribution to wealth (or destruction) is. That is perhaps why a woman like Mme. Curie who conferred incalculable benefits upon humanity was serenely content with practically no pecuniary reward at all. Our preoccupation with the rewards due to "intelligence," "thrift" and "industry" indicates that we are still thinking in terms of the individualistic handicraft age of production and an economy of scarcity. We are still metering our electricity at a time when engineers tell us it could be almost as free as air.

Constructively Motivated Collectivism

I am aware that defeatist political philosophers like Walter Lippmann have convinced themselves that a society based upon a consciously cooperative activity ("collectivistic" seems to him a much more damning word) is only possible when motivated by a military or destructive psychology. Lewis Mumford has recently cited the telephone industry as an illustration of the absurdity of such a notion. The American Telephone and Telegraph Company is not even a mass production industry in the narrow conveyor-belt sense. Yet the efficiency of our telephone service, as the publicity of the company has been at constant pains to point out, is due not only to technological advances but also to the conscious development of an esprit de corps among its employees.

Brilliant thinkers like Mr. Bertrand Russell are beginning to fear that brawn may conquer brain in the apportionment of awards. But while these matters are being learnedly debated by these gentlemen and by other, more humble arm-chair philosophers, like myself, men of action seem to have taken a less doleful view. President Roosevelt pointed out in his first inaugural that "happiness lies not in the mere possession of money; it lies in the joy of achievement, in the thrill of creative effort." I do not pretend to say that the scale of wages and salaries in the A. T. and T. is Utopian but so far as I can discover the remuneration of most of the employees of that corporation is such as to assure them a fair standard of living. And its president has, I believe, declared that he himself would be quite content with a yearly salary of $25,000 instead of

the two hundred odd thousand he now draws. I doubt if any lineman, forced to battle with flood, wind and storm, would begrudge him that amount for his managerial services. And the trained discipline and skills of that corporation should demonstrate to Mr. Lippmann the possibility of an intelligent and creative labor discipline as against the oppressive and merely military discipline which Hitler and Mussolini preach.

What is the Right to Work?

The doctrine of "enlightened self-interest" which motivated early capitalism was not quite so smug and naïve as it has been assumed to be. It merely needs extension. We cannot defend the importance of the "profit motive" as an inducement to the entrepreneur without granting the force of a similar motive of self-interest to the millions who are just as essential to production. A dim realization of this fact seems to be stirring the minds of men everywhere, whether confronted by the destructive activity of war or the constructive activity of peace. Men are beginning to examine realistically rather than moralistically the concept of the right to work. The right to work means the right to sweat for something more than a mere subsistence standard of living and it does not mean the right to race with the "speed-up" and the "stretch-out." It also means the right to work for a more exciting purpose than to provide other people with leisure or the wherewithal for financial manipulation and speculation. It also means the right to freedom from work so that men, if they want to, may also have the right to think. Emerson discovered that hoeing in the garden somewhat impeded active philosophizing. Masses of men seem to be discovering this fact today for the first time.

It has to be admitted, however, that the conclusions of sit-down strikers are likely to be somewhat more impelling than those of arm-chair philosophers.

The Lash

By Renwick C. Kennedy

EPH GUNTER lay in an awkward heap upon the floor of the cotton house. Sweat stood out on his forehead and glistened upon his naked back. Through his clenched teeth every stroke of the rope brought a sharp moan. With each blow his muscles drew more taut with quivering pain and his eyes brighter with terror.

"I'll learn you to steal my corn," said Mr. Thornton Bass. "There ain't but one way to stop you niggers from stealin' but I reckon this'll stop you. There's some more that've got to have this little treatment and I reckon there won't be no more corn stole for a while."

Thorn held a doubled plow-line in his hand. His brother John held a heavier rope. Thorn's two sons, Sam and Will, had used John's rope. Eph had suffered more from the two strong young boys than from the older men.

"Git up, Nigger," said Thorn. Eph did not move. Instead he opened his mouth to speak.

"Y'all done whipped me for somethin' I ain't done," he said, his voice shaking uncertainly. "They's other niggers around here doin' a heap worse things an' you ain't touched them. But you done whipped me for somethin' I ain't never done. I got my own corn. I ain't been stealin' yo' corn."

"Now we done come on somethin' we got to look into," said Thorn. "What these other niggers doin', Eph? Come on, Nigger, let's hear you talk." Thorn reinforced the question by bringing his doubled rope smartly across Eph's bruised shoulders.

"They's been stealin' cows an' butcherin' 'em," said Eph.

"That's a fact," young Sam put in. "I came across signs of a butcherin' down in the river pasture Sunday. And I've seen signs before. Me and Will have seen 'em a heap of times."

"We sho' have," said Will, "and recent, too."

"Eph," said Thorn, "we got to know somethin' about this. You don't have to tell me you niggers been stealin' my cows. I know within reason you're doin' it whether I ever hear anything about it or not. What I want to know is who's doin' it, and you're goin' to tell me. Let's hear what you got to say, Nigger."

"Lawd God, Cap'n, they ain't none of yo' niggers. They don't live on your place." Eph spoke in fresh terror. He had not considered the possibility of another inquisition, or he would never have made his unfortunate remark. Eph was not in a state of mind to weigh his words.

"You're lyin', Nigger," said Thorn. "I got too many niggers on my place for none of 'em to be stealin' cows, and you got to tell me who they are. What's more you're goin' to tell me." Thorn drove the toe of his boot into Eph's kidney and brought his doubled rope down across his face.

"Here, Sam, make his talk," said Thorn, handing the lash to his oldest son. Sam preferred John's heavier lash and reached for it. With his mighty young arms he made the hard new rope sting into Eph's swollen back like a serpent of fire.

"Let me have it, Sam," said Will, wanting to be in on the fun.

I

The boys knew how to whip niggers. They were fond of the sport. It was a vigorous masculine recreation. It was safe. And it satisfied some ingrained lust deep within them. They neither understood nor analyzed their sadistic pleasure but they did enjoy beating a nigger. They understood that much.

Eph writhed and twisted upon the floor. An end of the rope caught his right eye. Already a swollen lip showed the force of a lick across the face. Under the rain of blows and curses he rolled over upon his back, and as the rope fell across his stomach he turned his wounded back again

to the fury. Stray locks of cotton on the floor showed the tint of blood where his back had touched them. Maddened with the pain he suddenly leaped to his feet and started toward the closed door. Sam's hard fist caught him and he dropped to the floor again, out this time. But the blows still fell on his unconscious body, and Sam added a kick in the spine.

A bucket of cold water revived him and then Eph talked. He mentioned three names, the first three names he could call to mind. These men, he said, had been stealing cows.

The Basses let Eph go. He tried to rise but the pain in his back made him drop to his hands and knees. On all-fours he crawled to the door and fell out on the ground. A path led from the cotton house to the Negro quarter where Eph's cabin was. Dragging himself along the sandy track, clad only in cotton trousers, he reached the quarter. Buster and Charley found him lying in the dust of the quarter street. They lifted his long heavy body gently and carried him to his cabin. Susan, his wife, washed his wounds and put him to bed.

That night Buster and Charley and old Louis had sore backs, too. Eph had mentioned their names in his moment of desperation. They were his friends. Names were needed. Theirs came to his mind.

II

The Basses owned three thousand acres of land, five hundred head of cattle, and had forty tenant families working for them. They practiced the iron-hand theory of control over their Negroes. Their system called for many punishments and few rewards. They had moved in from another state. At first they paid high wages, dealt honestly with the tenants, and were shocked at certain practices of the sterner landlords of the community. After a period of twenty years these sterner landlords were learning things from the Basses. Neighbors spoke of them with disapproval but accepted them. They were successful. They had money. They moved among the best people, though the best people did not like them.

"I don't know whether Eph stole the corn," said Thorn as he and his brother discussed the day's work that night. "And I don't know whether Louis and Charley and Buster have been stealing our cows. In fact, I don't think they have. Eph probably lied about them. It's them river niggers that are gettin' the cows. But it don't make no difference. Somebody's been stealin' corn and somebody's been stealin' cows. Beatin' these niggers'll do a heap of good, and it don't really make no difference who we beat so long as some of 'em get beat and the rest of 'em know about it. If them we beat was innocent of what we beat 'em for, they probably been doin' somethin' worse anyhow. What I'm worryin' about is that I'm afraid we ain't gone far enough to stop it." Thorn was opening his mind to his brother.

"We better have 'em arrested. They've eat up ten of our calves this fall. Somebody's eat 'em and I don't know who it could have been if it wasn't our niggers. It'd be a good thing to arrest a few, I believe. There ain't nothin'll do as much good as to put a few of them in jail. We can get old Louis out and let them young bucks go on to the penitentiary."

"Yeah, I guess we better do it," John agreed. "The crop's gathered and we won't be needin' the niggers this winter nohow."

Monday afternoon Thorn rode into Yaupon and swore out the warrants. On Tuesday morning the sheriff came. Louis, Buster, Charley and Eph went back to town with him and were locked in the county jail. Eph was still unable to walk erect. At the jail he had the services of a doctor who examined him. The doctor shook his head sadly and gave Eph a little tin box of salve for his back.

The arrests were made early in December. Circuit court did not meet until the first week in April. Thorn Bass always refused to make bail for any of his tenants at any time and under any circumstances. The four men spent the winter in jail.

"Spendin' the winter in jail won't hurt 'em," said Thorn. "They got a roof over them and three meals a day and that's more'n a lot of niggers outside have got. A nigger's better off in jail in winter than outside."

Late in March the grand jury met. Thorn and John and Thorn's two sons came before it and offered testimony that the Negroes had stolen and butchered their cattle. They specified one instance.

"I caught Eph and Buster and Charley red-handed down in the river pasture on December 3rd about first dark. They had just killed a red and white calf and were skinnin' it," Sam swore. Will corroborated his testimony.

"They been stealin' corn, too," said Thorn, "but we ain't pressin' that. It's just this cattle stealin'. It's got to be stopped, Gentlemen. I'm willin' to sacrifice by giving' up four of my niggers, which I need in my crop this year, in order to help to stop it. We got to make it so a honest man can go to bed at night without worryin' about some triflin' nigger killin' his cows or bustin' in his corn crib or stealin' his cotton. I admit we ain't got nothin' on old Louis but a suspicion. I'd like for you to let him go. He's been in jail four months anyhow. He's a old nigger and I'll see he don't get in no more mischief. But I want you gentlemen to make an example of them three young bucks so that all the niggers around here can see it. It'll do a heap of good."

The grand jury owned cows and was sympathetic. Indictments were found against Eph, Buster and Charley. Old Louis went home to his wife.

III

On April 7th the case came to trial. The crowded little courtroom smelled of unwashed flesh, tobacco spittle, musty law volumes, and the stale injustice of two generations. Through the sultry morning the spectators listened dully. However stupid the proceedings the stuffy courtroom was always filled at the semiannual sessions of circuit court. Sometimes the public exhibition of a neighbor's troubles was better than a circus.

Eph and Buster and Charley had no lawyer. The solicitor therefore, according to his custom, made no speech to the jury, but he put each of the Basses upon the stand and skillfully drew out their testimony. The judge gave the three defendants the opportunity to speak for themselves but each of them declined.

Out in the courtroom the bored audience waited impatiently for the murder case that was to come next. Only one spectator showed any interest in the cow stealing case.

He, however, followed it attentively. In the midst of the judge's charge to the jury he rose and walked down the aisle and into the bar. Tall, well dressed and well known, the courtroom watched him with a faint quickening of interest. Mr. Glenn Tolliver, like the Basses, was a large landowner and planter. Unlike them he was a gentleman by the local code. By no means a paragon of justice and kindness he nevertheless was not a stranger to these instincts. His tenants trusted him. His white neighbors liked and admired him.

Drawing up a chair he sat down by Eph Gunter.

"Eph," he said, "you don't have to go 'way from here if you don't want to."

"Yas suh," said Eph.

"You were down in Florida with me on that fishing trip we took last fall. It was the week of December 3rd."

"Yas suh," said Eph.

"I'll tell the judge and he'll throw this whole thing out of court. Want me to do it?"

Eph ran his fingers through his hair and cleared his throat and hesitated. Mumbling inarticulate sounds he scraped his chair on the floor and looked acutely distressed. He said nothing.

"You want me to do it, Eph?" asked Mr. Tolliver again.

"Cap'n Glenn," Eph said at last, "I spect you better just let hit be lak hit is. Hit won't do for me to git out of this. I better go on lak Mr. Bass wants. Hit ain't safe for me to git sot free."

"Hell! Why not?" asked Mr. Tolliver.

"Cap'n Glenn, them people got it in for me. Hit won't do for me to come free."

"I see," said Mr. Tolliver, slowly. "Well, all right, Eph, if that's the way you want it. But, by God, I'm going to tell it after you get sent away from here."

"Yas suh," said Eph.

Mr. Tolliver walked back down the aisle and out of the courtroom.

The jury reported ten minutes after it took the case, finding the defendants guilty.

On Saturday morning the judge sentenced Eph and Buster and Charley to three years each in the state penitentiary. A deputy sheriff brought the three men from the jail to the courthouse to hear the sentence. A number of other prisoners were brought over at the same time to hear their sentences. As the line walked back to the jail Eph was the last man in it. He was limping and the deputy sheriff had to prod him with the butt of his pistol to make him keep up.

BOOKS

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MUST WE GO TO WAR?—*With a Sub-Title for Women: Must American Women Send Their Men to Fight in Europe or Asia? By Kirby Page. Farrar & Rinehart, $1.00.*

MUST the men of the United States go to war and must American women send their relatives to fight in Europe or Asia? Twenty years of concentration upon problems of war and peace have gone into the writing of this volume. Fortunately, I have succeeded in prevailing upon the publishers to price the book at half the usual amount charged for a work of this size.

War is not caused by aggressive militarist nations pouncing upon passive and peaceable peoples. The various countries of the earth cannot be divided into warlike and pacific nations. The differences are primarily variations in situation and in time. That which Japan, Italy and Germany are now doing has long been an established habit of their predecessors in empire-building. And their present aggressiveness is no greater than would be displayed by Great Britain, France and the United States if the latter peoples now stood in the shoes of the present aggressors. In support of this proposition, I have piled the evidence mountain high.

Before the world can be made safe for Ethiopia and China, substantial progress must be made in solving three problems: economics, empires and armaments. As highly industrialized nations, Germany, Italy and Japan must maintain continuous and favorable access to the essential economic resources required by modern industry. Less than one-fourth of these essentials are to be found within their own borders. These commodities may be secured from abroad by gift, purchase or theft. Purchase is the only practicable peaceable procedure. But these handicapped countries can buy from abroad only to the extent approximately that they are able to sell abroad. And everywhere they are confronted with high tariff walls erected to keep their goods out of rich purchasing markets.

Nations covet empire for economic and emotional reasons, and it is not enough to concentrate upon the economic problem. The rank and file citizens of England glory in the British Empire. Prestige brings exultation. And so long as the example of empire building is set by other great powers, Germany, Italy and Japan will be subjected to the temptation of provocative example. The late-comers will seek extension of their territories by armed force unless substantial movement is made in the direction of bringing empire to an end. Two methods are available: granting of freedom to areas such as India, and extending the mandate system to the backward portions of present empires. Unless Great Britain and France are willing to move in this direction, the habit they have acquired of conquering and ruling alien peoples will spread destructively.

The present race of armaments increases the threat of war. Who is primarily responsible? The evidence is incontestible. The policy of France and the other allies in attempting to break Germany's power, while increasing their own strength, is directly responsible for the rise of Hitler and the rearming of Germany. America's insistence on a naval ratio which prevents Japan from attacking on this side of the Pacific, but which convinces the Japanese people that they are vulnerable to invasion from the United States, has played an important role in Japan's increase in naval armaments. That plus the thoroughness with which Japan has copied the Monroe Doctrine!

Ethiopia can never be delivered by concentration upon Ethiopia. A prior step must be taken in the form of effective international action designed to solve the problems of economics, empires and armaments. China can never be made safe by concentration upon China. Ethiopia and China are victims today, as Belgium was a victim yesterday, of the world-wide clash of empires. And if another world war comes, primary responsibility will rest upon the favored nations with power enough to bring about peaceable changes.

Upon American Christians rest four terrific responsibilties: to help keep war out of the world; to keep the United States out of a world war; to keep the churches out of the war business; to keep the individual out of war—even if other nations, his own country and his church are all again afflicted with the insane obsession that war is a fit instrument with which to build security and justice and friendship.

A long chapter is devoted to the foreign policy of the United States and to ways of keeping this country out of war. The most important single step is willingness to participate in a world economic conference in such a way as to help relieve economic desperation in Germany, Italy and Japan. And next in significance is willingness to join the World Court and the League of Nations with the determination to make use of Article 19 of the Covenant and to repudiate utterly the armed sanctions of Article 16 in defense of Article 10. Change —not quarantine—is the only road to peace. An abundance of economic data is presented showing both the difficulty and the practicability of the United States staying out of a general war.

Another long section deals with the relationship of church and synagogue to the war system. One chapter contains thirty-one specific suggestions of peace action which may be undertaken by the individual. The concluding chapter is devoted to the problem of civil war, with detailed consideration of the situations in Soviet Russia, Germany and Italy.

A primary purpose in writing this book has been to help prevent this from happening again: "A thirty-centimeter gun may voice the edict of God as truly as the notes of a cooing dove." "I look upon the enlistment of an American soldier as I do on the departure of a missionary for Burma."

KIRBY PAGE.

A Christian Reply to Anti-Semitism

HIS STRUGGLE *(An Answer to Hitler). By Irene Harand. The Artcraft Press, $2.50.*

A CHRISTIAN who really believes in love, not as a beautiful theory but as absolute in human relations, Madame Harand, a brilliant Catholic of Vienna, is greatly disturbed over the fresh outbreak of anti-Semitism in Europe. Worried is she, not merely on account of the terrible suffering of the Jews, but because Jew-hatred, mostly practiced by Christians, is a disgrace to the Christian church and "debases Christianity."

This valuable book is a plea for justice and humanity and for appreciation of all that the Jews have done for the world. "If," she writes, "the Semites had given us only a Moses and a Jesus, they would have completely fulfilled their cultural mission." Here we see an able Catholic leader defending real Christianity against paganism and hate.

She traces the rise of nazism, especially the growth of the ideas and the development of the propaganda that made Hitler possible. She explodes the myth of the "Protocols of the Elders of Zion" and says: "Without the 'Protocols of the Elders of Zion' the nazis could not have risen to power." As I read that sentence, I thought it was high time to expose that forgery at every opportunity, lest that booklet be again used in America. (I understand it is still being distributed.)

One might use her chapter on "Jewish Idealism and Self-Sacrifice" as devotional reading. Madame Harand is an unusually devout Christian. In that chapter she quotes from Count Henrich von Coudenhove-Kalergi's *Essence of Anti-Semitism:* "Those Jews of the Middle Ages who steadfastly bore all these miseries were not very wise. Like so many of their co-religionists they apparently could have gone over to Christianity and secretly observed the Mosaic faith; but they did not do that and consequently suffered. In this respect they did not act very shrewdly, and I sincerely regret their attitude. Their perseverance, however, required such colossal heroic courage, such superhuman greatness and such majesty of character that I must bow to these sufferers in deep respect and in boundless admiration."

Ernst Renan wrote: "The greatest work of the 19th century was the destruction of the ghetto." It seems to this reviewer that the greatest shame of the 20th century is likely to be the rebuilding of the ghetto. It already exists, for all practical purposes, in Germany and Poland. Judging from some recent conversations I have heard there are people who would like to erect ghetto walls in free America.

Some of the German Christians who followed Hitler in his Jew-baiting, now find their freedom gone also and their pastors in prison. Love is the heart and soul of Christianity; and hatred of the Jew, hatred of any person or race, is the enemy of Christianity. Not only the enemy of the Christian religion, but of the Christ spirit in one's life. Madame Harand pleads for real Christianity—for justice, truth and love—in her great chapters on "Rabid Nationalism" and "The Jews Look at You."

This is a good book for every Christian—Protestant and Catholic. It is especially worth while for Protestants to read the stirring words of a great Catholic Christian—thrilling evidence of the precious things we have in common.

JAMES M. YARD.

Books in Brief

THE GRACE OF GOD IN FAITH AND PHILOSOPHY. *By Leonard Hodgson. Longmans, Green & Company, $2.40.*

Canon Hodgson in these, the Bishop Paddock Lectures for 1936, utilizes not only the knowledge of contemporary British, American and Continental theological attitudes which his secretaryship to the Continuation Committee of the World Conference on Faith and Order has given him but also the results of his long study of the time-honored doctrines of the church. It is in especial the doctrine of the Grace of God which he sets himself first to illuminate from the quarter of modern philosophy and then in turn to exhibit as itself the keystone of the only system of philosophy satisfying to the Christian consciousness. The strength of the book, aside from its erudition, lies in the boldness with which it maintains its cardinal position: that, though the doctrine of grace contains an antimony, calling at once for utter dependence upon God and unremitting moral initiative on the part of man, the Christian will neither, with certain realists, let go the one nor, with the absolute idealists, let go the other horn of the dilemma. He will rather hold the two in tension or, as Continental theologians would be more likely to say, maintain the truth and the counter-truth in dialectic, until the new truth appears—it may be only in eternity—which will resolve them. The Christology of Canon Hodgson seems curiously naive, but one would have to hear him further upon this point before making a judgment. And entirely apart from the Christology, the book is a valuable and convincing contribution to today's thinking.

EDGAR ALLEN POE. *By Edward Shanks. The Macmillan Company, $2.00.*

Mr. Shanks writes a critical but unsympathetic biography. He seems almost to grudge the crumbs of praise that he must give. Of course the very fact of writing a biography is a kind of praise, for it is evidence that the author considers his subject worth writing about. No lover of truth will wish for the suppression of unpleasant and discreditable facts about any

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personality that has passed into history and merits a biography. What Mr. Shanks has written may be considered as a contribution to some future and more complete study of Poe. But if Poe had no other qualities than those here exhibited, and if his poetry were no more significant than here appears, the world might well forget him. But it won't.

HARRIET BEECHER STOWE. *By Catherine Gilbertson. D. Appleton-Century Company, $3.00.*

Harriet Beecher Stowe was a character, an author, and a mirror of her times. She was an authentic Beecher, and no Beecher was ever less than interesting. She wrote a book which helped mightily to bring the slavery question to a focus and "brought on the war," and which, made into a play and presented by innumerable road companies, was still being seen by more Americans than any other play sixty years later. Mrs. Gilbertson does not seem to have unearthed any new material, but the Beechers were always under a spotlight, and new data about them can scarcely be expected—unless someone digs up the statement about the Tilton case that Henry Ward Beecher is said to have left with a trust company to be made public fifty years after his death, which would have been March 8, 1937. (But it is doubtful whether he left any such statement.) The author of this biography, even without fresh materials, has presented a fresh and vigorous portrait of a remarkable person. She has appreciated, but not exaggerated, her remarkable powers, her force of character and her influence upon the events of her time.

IF WAR COMES. *By R. Ernest Dupuy and George Fielding Eliot. The Macmillan Company, $3.00.*

Two military men, both majors, give a summary of the land, water and air forces of the important powers and a study of the problems of strategy which will confront them in "the next war." The initial thesis is that the first moves in that war are now being taken in Spain. With that presupposition, the alignment of the powers is fairly clear. The authors do not concern themselves with questions of statesmanship or morals—whether war can be avoided or whether war is wicked. Theirs is a more specialized problem: Assuming a war, what kind of war will it be, what are the forces that will be engaged, and what will be their military objectives? This is cold-blooded but very informing. As to America, this final word is worth quoting: "If war comes America is prepared to defend herself. She is not prepared, nor do we think there is any necessity for her to be prepared, for aggression against others, save as aggressive action may become necessary in self-defense against an assailant." The exception in the last clause is an elastic one. Aggressive self-defense is not always distinguishable from plain aggression, but this is no place to argue about that. The authors pack an immense amount of well organized information into their treatise. They write not as militarists but as military experts.

Books Received

Great Thinkers, The Quest of Life for Its Meaning. By Trumbull G. Duvall. Oxford, $3.00. (To be reviewed.)

The Christ of the Cosmic Road, or The Significance of the Incarnation. By Bastian Kruithof. W. M. Eerdmans, Grand Rapids, $1.00. The central idea is the centrality of the incarnation, the Word becoming flesh. But the author repudiates the slogan, "No creed but Christ," as belittling the importance of theology. He develops his thesis through chapters on "The Soul's Cry," "Treasures in Heaven," "The Value of Doctrine," "Morality, the Flower of Religion," "Peace," "Power" and "Immortality."

Swedish Consumers in Cooperation. By Anders Hedberg. A pamphlet, published in Sweden, giving a concise but thorough view of Swedish cooperatives. The author, who has played a prominent part in the movement, is now on a lecture tour in the United States. The pamphlet may be obtained through the Cooperative League of the U. S. A., 167 W. 12th St., New York.

Six Sixty-Six. By Charles David King. Author, Goodnight, Tex., 25 cents. The significant letters in "Franklin Delano Roosevelt Rex" add up to 666 (See Rev. 13:18), when you take only the letters used by the Romans as numerals. Try it yourself. It works out. So what? It is not easy to see just what Mr. King makes of it, but it is evidently something very important.

Why Should I? Five Prize-Winning Temperance Plays. Compiled by Harold A. Ehrensperger. Abingdon Press, 25 cents.

The Importance of Living. By Lin Yutang. Reynal & Hitchcock, $3.00. (To be reviewed.)

The Peril of Modernizing Jesus. By Henry J. Cadbury. Macmillan, $2.00. (To be reviewed.)

Off With Their Heads. By Victor Wolfgang von Hagen. Macmillan, $3.00. A readable record of an eight months' stay, for scientific research, among the headhunting tribes of the upper Amazon.

John, A Novel. By Irene Baird. Lippincott, $2.00.

John Carlisle Kilgo, President of Trinity College, 1894-1910. By Paul Neff Garber. Duke University Press, $3.00. President Kilgo was an educator whose leadership at Trinity (now Duke) was of inestimable value to the South. The heroic moment in his career was his successful fight for free speech and academic liberty in the case of Professor John S. Bassett, whose published views on the Negro question brought a storm of popular criticism and a demand for his dismissal. Professor Garber has studied his materials thoroughly and presents them attractively.

Edward Irving and His Circle. By Andrew L. Drummond. James Clarke & Co., London, 8/6. A biography of the brilliant Scottish preacher who was deposed for heresy and whose followers came to be called "Irvingites" and to call themselves the "Catholic Apostolic Church."

Death Is Incidental, A Story of Revolution. By Heath Bowman and Stirling Dickinson. Willett, Clark & Co., $2.00. Not the story of the Mexican revolution, but a portrait of the spirit of revolution as it stirred the Mexican people from 1911 to 1916, with a flashback to 1810.

Here Stand I! By Martin Niemoeller. Willett, Clark & Co., $2.00. (To be reviewed.)

Ten One-Act Plays. Selected and edited by Fred Eastman. Willett, Clark & Co., $2.00. (To be reviewed.)

Portrait of Barbara. By Max Siegel. Willett, Clark & Co., $1.50. This is the story of Barbara, from the age of nothing or a little less to the age of one, as told by her father in letters for Barbara's future reading. Young parents cannot fail to be interested, and many of them will doubtless be inspired to do likewise, even if not for publication.

The Minister's Job. By Albert W. Palmer. Willett, Clark & Co., $1.25. (To be reviewed.)

Meditations for the Sick. By Russell L. Dicks. Willett, Clark & Co., $1.00. Considering how little the sick can do except meditate, a guide to turn their meditations toward comfort and cheer meets an obvious need. There is poetry here as well as prose. No blithe cheerio optimism, but guidance to substantial sources of strength and peace.

Notes for a Book About Mexico. By Howard Vincent O'Brien. Willett, Clark & Co., $1.50. This title is both modest and ingenious. Under cover of it the author can claim indulgence for the incompleteness of his picture (as every account of Mexico must be incomplete anyway), and for any inconsistencies that may occur (as they must if the record is true to the facts), and for any amount of discontinuity. Notes or book, it is a juicy little collection of description and comment that any past, present or prospective visitor to Mexico will find well worth his attention.

The Washington Correspondents. By Leo C. Rosten. Harcourt, $3.00. (To be reviewed.)

The Wisdom of God. By Sergius Bulgakov. Paisley Press, $2.00. (To be reviewed.)

C.I.O., Industrial Union in Action. By J. Raymond Walsh. W. W. Norton & Co., $2.50. (To be reviewed.)

An Inquiry Into Our Need of the Grace of God. By W. S. Plumer Bryan. Presbyterian Committee of Publication, Richmond, Va. Lectures delivered in 1917 at the Presbyterian seminary in Columbia, S. C., by the former minister of the Church of the

Covenant, Chicago. A scholarly piece of theological discussion dealing largely with the nature and effects of sin and the faults of "modernism" as compared with the old theology.

CORRESPONDENCE

Bishop Tucker's Churchmanship

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of October 27 an editorial appears under the caption: "The Episcopalians Name Bishop Tucker." To one paragraph an instant objection and denial should be entered. "Virginia," you say, "is strongly low church and the election of Bishop Tucker will not give comfort to exponents of Anglo-catholicism." May I be permitted to remark that the election of Bishop Tucker was in no sense a party issue and that his election was made unanimous both in the house of deputies and in the house of bishops. His election is a joy and satisfaction to all Episcopalians, for they recognize in him a stalwart churchman and a great Christian, one who has never identified himself with petty partisanships, and one who enjoys the confidence of all his brethren.

Bishop Tucker was a bishop of the holy catholic church of Japan. He is still a bishop of the holy catholic church. Your correspondent says he is a liberal evangelical. Just what does that mean? That he is a member in good standing of a party by that name? He would, I am sure, deny that. Or does it mean that he is both liberal and evangelical as every intelligent churchman would claim to be? Who are these Anglo-catholics to whom you refer who get no comfort from the election of Bishop Tucker? Bishop Manning of New York? But your correspondent quotes Bishop Manning's joyous approval of the election. Or the Bishop of Chicago? But the Bishop of Chicago is a very close friend and associate, an admirer and warm supporter of the Presiding Bishop-Elect. Moreover, the Church Club of Chicago was the first to welcome him in a public way one week after his election, and the following day he was the preacher at the solemn high eucharist at the Pro-Cathedral of Chicago, with the bishop as celebrant.

Outside commentators upon the events within the Episcopal Church betray their ignorance of the life of genuine fellowship within this body. They keep on stressing these stale old contentious catchwords of high, low and broad as if there were definite closely drawn party lines within the Episcopal Church and constant political maneuvering for advantage.

This is of course absurd. No one can with truth and accuracy say, here is "low" and here is "high." All churchmen of whatsoever school of thought profess the same faith, use the same Book of Common Prayer, observe the same rubrics and canon law, serve under the same bishops and rejoice in the same fellowship.

We all of us admire Virginia churchmen as stalwart, loyal adherents to the doctrine, discipline and worship of the church. Out of Virginia has come a great army of heroic missionaries. And all of us admire, respect, love and propose to follow Bishop Tucker, not only because he is the Presiding Bishop-Elect, but because in himself he represents that churchmanship which is at once evangelical, liberal, catholic—and Anglican.

Bishop of Chicago, GEORGE CRAIG STEWART.
Protestant Episcopal Church.

[Bishop Stewart attributes to our casual remark a partisan implication which was not intended. It is true, of course, that the election of Bishop Tucker was unanimous, but this was after other ballots had been taken. That the Anglo-catholic issue was involved in Bishop Tucker's candidacy was not intimated in the editorial. The fact remains, however, despite Bishop Stewart's apparent disclaimer, that there are "high church" and "low church" groupings or "wings" in the Episcopal church, and that the election of Bishop Tucker has some significance in this connection. Bishop Stewart's letter indicates that there is also an irenic spirit in the church, which seeks to transcend the partisanship note which this controversy tends to crystallize, and to find unity on the basis of true catholicity. As an expression of this spirit, rather than as a relevant criticism of our statement, the bishop's letter has significance which every Christian mind will appreciate. That the new Presiding Bishop-Elect will be no partisan bishop, but a shepherd of the whole church, there can be no doubt, and the gracious way in which the Bishop of Chicago characterizes him is a token that partisan tension is lessening within the Episcopal fold as it is in all other communions.—THE EDITORS.]

Other Women's College Centenaries

EDITOR THE CHRISTIAN CENTURY:

SIR: Your splendid editorial on the celebration of the hundredth anniversary of the admission of women in Oberlin College and the reference to Mount Holyoke College provokes me to write you and remind you of some things which you may have overlooked. We have here in the deep south two colleges for women which are now 100 years old. One is Wesleyan College, Macon, Ga., and the other is Judson College, Marion, Ala. The latter school was named for Ann Hasseltine Judson, and is celebrating its centennial this session. Moreover, it has never been closed; not even for the duration of the Civil War. Of course, we realize that financial circumstances and other disadvantages have prevented these southern schools from growing into such large institutions as some of our northern schools. We might say of them, however, what Mr. Webster said of Dartmouth College: "It is a small college but there are those who love it."

Judson College, S. H. JONES.
Marion, Ala.

Hater of Nazism

EDITOR THE CHRISTIAN CENTURY:

SIR: Your issue of October 6 contained a most provoking letter from Karl Bornhausen of the University of Frankfurt. It reveals in no uncertain manner what nazism is doing to the minds of Germany's scholars and students.

We are, I take it, to listen to Hitler's passionate denunciations of democracy; to smile sweetly when our governments are referred to with the scant respect we have come to associate with the dictator's utterances. We are to look upon the campaign of hate which fascism and nazism wish us to wage against Russia as a Christian duty. On the other hand it is very unchristian for us to resent any champion of nazism seeking to make us look upon his government with favor.

We can love a man who drinks and hate the poison which degrades him. We can love Germans and hate a form of government which acts as a drug to the intellect and builds a barrier that makes fellowship with lovers of democracy difficult, if not impossible. If nazism is content to remain in the places where it is favored, we can but deplore it. When nazism raises its ugly head within our borders, there are some of us who will oppose with all our strength in the name of Christ.

United Church of Canada, W. P. SMETHERAM.
Inglis, Manitoba.

When Should an Ambassador Leave His Post?

EDITOR THE CHRISTIAN CENTURY:

SIR: Apropos of the recent action of the American ambassador in China in removing from Nanking to an American gunboat in the river after notice by the Japanese that they were planning an intensive bombing of Nanking, it is interesting to recall a similar incident of the World War when, during the battle of the Marne, Ambassador Herrick received the following telegram: "No. 22. Extremely urgent. German general staff recommend that Americans leave Paris via Rouen and Le Havre. They will have to leave soon if they wish to go." To which Ambassador Herrick replied: "I appreciate your telegram. . . . As, however, I represent many important interests here, I deem it imperative to remain, together with my staff. . . . Please communicate above to the German government."

This is to advise you that not all Americans in China have followed the example of our ambassador, though, to be sure, we have not been, so far, in such danger.

Fouchow College, GEORGE W. HINMAN.
Fouchow, China.

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NEWS *of the* CHRISTIAN WORLD

Foreign Affairs Interest Growing

Chicago Council Hears Ludwig, Koo and Bess—'School of Christian Living' Begins Sessions

(Correspondence from Chicago)

CHICAGO, Nov. 7.—That citizens of this country, even in this middle-western metropolis, are becoming increasingly aware that America is part of the world is evidenced by the remarkably rapid growth of the Chicago Council on Foreign Relations in the past three or four years. The membership now approaches 3,000, and the weekly luncheons crowd the largest hotel dining rooms available. Frequently several hundred persons sit in adjoining rooms listening to the lecture over the public address system. Recent speakers have been Emil Ludwig on "Europe as I See It," T. Z. Koo on "The Case for China," and Demaree Bess on "Soviet Russia in 1937."

* * *

Asserts Germany Wants War

Emil Ludwig, famous biographer and German exile, painted a gloomy picture. If his assessment of the situation is right, a great European war is inevitable. He maintained that there is no hope of appeasing Germany by return of her colonies or redress of other grievances. "She demands something more than raw materials, colonies, Russian cornfields—namely victory by arms, which alone can satisfy her 'honor.' " History will record, Mr. Ludwig asserted, that "for the second time Germany let herself be gulled by neurasthenics."

* * *

T. Z. Koo States Case for China

T. Z. Koo was given a reception which seemed to indicate unanimous and deep sympathy with the cause of China in the present conflict. He built a strong "case for China" which it is unnecessary to report in detail. But he, in his own person, clearly represented a process which he vividly described, the reluctant turning of a pacific people to reliance on arms. He closed with a memorable appeal. As he has gone up and down the country, he told his audience, he has heard expressions of sympathy with China's cause which were very heartening and gratifying; but he has also heard expressions of bitterness and hatred of Japan which distressed him greatly. "I beg of you, ladies and gentlemen," he said, "do not give way to it. Here Christ is our example. He opposed wrong-doing, but he would not permit hatred of the wrong-doer."

* * *

Teaching Mission Promises to Have Large Influence

As significant a group of Christian educators and leaders as ever were united in a cause in Chicago have been brought together to form the faculties of ten "Schools in Christian Living" which are to be conducted in different sections of Chicago during the present week. Last Monday nearly all of the 75 deans, counselors and instructors met for an all-day retreat at Hinsdale under the chairmanship of Prof. W. C. Bower, chairman of the committee of 100 which has charge of the enterprise. In each school will be sections on home and family life, on a church program for today, on social issues calling for Christian action, and on the world outreach of the church. A closing general session will bring together all sections for a meeting in charge of the counselor who will lead the group in consideration of problems of personal religious living and in a service of worship.

* * *

Evanston Churches Duplicate Oxford and Edinburgh

The plan being followed in Evanston differs from all the rest. There a conference on Christian life and faith will attempt to share in the process of thinking, worship and fellowship represented by the Oxford and Edinburgh Conferences of last summer. Sessions will be held on four successive Tuesday and Sunday evenings, the Tuesday evening meetings dividing into sections to be led by Evanstonians and Chicagoans, most of whom were present at the European conferences, and limited strictly to delegated representatives of the churches, and the Sunday evening meetings being open to the public.

* * *

Dr. Brown Goes To Princeton

Chicago Protestantism lost an able strategist and a trusted leader when Dr. Henry Seymour Brown, for 19 years superintendent of the church extension board of the Chicago Presbytery, left this city a week ago to become vice-president of Princeton Theological Seminary. Among Dr. Brown's significant contributions has been the leadership he has given in the establishment of church-sponsored neighborhood houses in underprivileged neighborhoods, and in the cooperative working out with other denominations of programs of social service through these institutions.

* * *

Armistice Day Finds Peace Advocates Divided

The failure of united Protestantism to hold an Armistice day service in the loop this year, as has been done for years past, perhaps reflects the confusion and division of counsel which has arisen in the peace ranks as a result of contemporary events. However, many churches celebrated Armistice Sunday yesterday, and union services are planned for Armistice day in some communities.

* * *

Dr. M. P. Boynton Honored

On Nov. 5, the eve of Dr. Melbourne P. Boynton's 70th birthday, the Woodlawn Baptist church, which Dr. Boynton served as pastor for nearly 40 years, held a "recognition service" for him, at which he listened to many felicitations by leaders in enterprises with which he has been associated in his notable career and was presented with an appreciation fund, a scroll of autographs, and a bound volume of tributes from friends. CHARLES T. HOLMAN.

Tennessee Faces New Deal Fight

Governor Browning Expected to Run for Senate on Anti-Roosevelt Platform—Adopt 'County Unit' Plan

(Correspondence from the New South)

NASHVILLE, TENN., Nov. 5.—Governor Browning of Tennessee has put over a coup that may cost him his political career. He did it for ends his friends feel to be worthy but by means little better than the evil he sought to correct. After several months of underground political activity he called the legislature into extra session and had it enact a "county unit" bill that denies the city counties their normal popular vote in the primaries which nominate state officials and the United States senator.

This was done to deprive Mr. Crump, the Memphis political ruler, of his power in state politics. The governor accepted Crump's support of his candidacy—courted it, even many of his friends admit—but recently broke with him. Just what brought about the break is not clear to the public. Crump claims Browning offered him a trade on senatorships, each to support the other to take the places of the present senators, and that he refused. Browning professes the lofty desire to keep the Memphis machine from dominating state politics. He won in the legislature by so narrow a vote that suits to declare five seats illegally held will, if won, nullify the action.

* * *

Plan Means Rural Control

The "county unit" plan is not new; Georgia has it and in Illinois Chicago has long been denied representation in the legislature on a basis proportionate to population. It means putting the counties on the same basis as the states are put in the election of senators. It also means rural as against urban rule, which in turn means in Tennessee increased power for interests opposing social legislation. The rural and mountain legislators defeat social legislation and the Memphis delegation uniformly supports it.

* * *

Browning Has Poor Record

Governor Browning has made a poor record on social legislation, so poor that the railroad brotherhoods have officially castigated him and organized labor as a whole is dissatisfied. His control of the present legislature is complete, but no social legislation was enacted beyond that required by the federal social security laws. He opposed the child labor amendment. He sent the troops into the first major strike area—an action his predecessor always refused to take. Mr. Crump is an ardent supporter of the TVA and declares that the governor is the partisan of the utilities. It is generally felt that bad as the political tactics of the Memphis machine may be, yet that city is one of the best governed in the south, except in the

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matter of denying civil liberties to alleged radicals.

* * *

Drys Win in One-Sided Vote

Crump is an out and out wet; the governor is a dry, but offered to abide by a public referendum on the question of repeal and to call the legislature into special session to enact control liquor legislation if the repealists won. Crump refused to enter the referendum because he distrusted the type of legislation a dry legislature would enact and the drys won in a one-sided vote. The governor took no part in the referendum and has now disfranchised thousands of Democratic voters in the primaries. To reply that the Memphis machine habitually disfranchises voters by miscounts and ballotbox stuffing does not justify the undemocratic action of the administration. The result is that tens of thousands of voters who would join any crusade to kill machine manipulated elections will, with equal moral conviction, join now to repudiate the men who used undemocratic methods to do it.

* * *

Governor Opposes New Deal

The governor is a very likable young man but his morality seems to be that of the old pre-New Deal school. He has made a good record on finances; enacted a civil service law that ought to eliminate pure ignorance but still leave a wide panel from which partisans may be chosen; appointed good men to head state departments but keeps appointment of their subordinates in his own hands; enacted a registration purge law; and supported a better school program. But when it comes to social legislation his record is nil except for the social security laws where the federal government contributes. His social security legislation compels poverty stricken counties to contribute to payments and thus mars its effectiveness in the mountain counties where the need is greatest. Even his friends acknowledge that his support of the New Deal and the TVA is anything but enthusiastic, and that beyond all else he desires to build up a political organization that will help him to defeat Senator McKeller for the United States Senate. His nonpartisan critics feel that he is by conviction a partisan of the old Democracy rather than that of the New Deal and that he thinks it good politics to be in line for the revolt which is brewing among southern politicians of the old school.

* * *

Lines Forming for New Deal Fight

The better dailies of the state, until now his supporters, have repudiated his high-handed methods of winning his fight with Crump. At least he would have fared better had he laid his battle on moral grounds when running for governor instead of on what appear to be political and personal grounds. Meanwhile the lines are being drawn through southern Democracy on the lines of New Deal vs. anti-New Deal. There is no doubt of the outcome if the New Dealers will take a militant attitude of the Maury Maverick type. The overwhelming majority of the voters are common folk who, while they are becoming wary of the demagogues who cashed in on the poverty and ignorance of the "poor whites," are also wise to the wiles of the "patricians" who use party loyalty to maintain their privileges. ALVA W. TAYLOR.

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Muste and Ward Debate Boycott

Take Opposite Sides in Addresses before Brooklyn Peace Council—Advisory Board on Propaganda

(Correspondence from New York)

NEW YORK, Nov. 8.—A. J. Muste and Harry Ward, representing respectively the neutrality and boycott wings of the peace movement here, spoke at the Armistice day program of the Brooklyn Peace Council yesterday. Mr. Muste recalled his pacifism in the last war which cost him his pulpit and warned against the new lineup of democracies against fascism which looks so suspiciously like the old line-up of democracy against militarism. He called for opposition to aggression by lowering tariff barriers, repeal of the exclusion act and the establishment of real democracy at home. Dr. Ward opposed the neutrality act, advocated a people's boycott, and asserted there could be no peace until the issue between democracy and fascism is settled. He called for a law forbidding the sale of munitions to fascist powers in time of war or peace and permitting their sale to Spain and China "under regulations to avoid the danger of involving us in war." The committee on arrangements thought it necessary to have both speakers to do justice to the convictions of the constituent organizations. The council is an outgrowth of the Emergency Peace Campaign in Brooklyn.

* * *

Emergency Peace Campaign Divided on Issue

The same difference is apparent among the speakers of the E.P.C. itself, who are being turned over to the National Peace Conference in the salvage of E.P.C. activities. Eugene Staley, one of the speakers and professor at the Fletcher School of Law and Diplomacy, sent to the other speakers and sponsors a questionnaire to determine whether they were in agreement with the "neutrality of isolation as advocated by the E.P.C." or the "law and order neutrality . . . as advocated by an expert committee set up by the National Peace Conference." Ray Newton and Devere Allen replied, pointing out the prejudicial phrasing of the questionnaire and the misrepresentation of the policies of the E.P.C.

* * *

Set Up Advisory Board On Propaganda

Charles A. Beard, Paul Douglas, F. Ernest Johnson, E. C. Lindeman and Robert S. Lynd are among the members of the advisory board of the new Institute for Propaganda Analysis, Inc., 132 Morningside Drive, New York. This organization will circulate a monthly letter giving "objective appraisals of today's propagandas, their sources and the channels through which they flow: newspapers, radio, motion pictures, labor and business groups, patriotic societies, schools, churches, etc." Money from the late Edward A. Filene's Good Will Fund, Inc., launched the institute. Subscriptions and donations, it is hoped, will in time support it. The November issue lists seven common propaganda devices against which we should be on our guard. So far the institute has not offered any study of the ramifications of a specific propaganda.

* * *

Evangeline Booth Preaches Hope

Evangeline Booth gave a message of unqualified optimism to a full house at the Metropolitan. "Christians, be not despondent," she said; "I know the armies of the Lord are marching on." Mayor La Guardia presided. Another heroine of the gospel received attention: Miss Katherine M. Talmage, 84 years old, returned from 63 years of service in China to the home of her brother, an Episcopal clergyman and pastor of the late Theodore Roosevelt in Oyster Bay. She had served in Amoy until a broken hip and the dangers of war compelled her to come home.

* * *

'Personal Religion' Theme Of Ministers' Retreat

Personal religion was the dominant note at the annual retreat for the New York area of the Methodist Episcopal Church held at the Thayer Hotel, West Point, and attended by 250 ministers. The community concept of the church, the value of the individual and techniques for helping him in our complex society, and the deepening of the minister's spiritual life were among the topics presented. Bishop McConnell, Dean Weigle, Prof. John Bennett and Dr. Bonnell were among the leaders.

* * *

Methodist Social Service Federation Announces Conference Program

Social problems will engage the attention of the regional conference of the Methodist Federation for Social Service Dec. 3 and 4 at Union Theological Seminary. Reinhold Niebuhr is to talk on "Christianity's Stake in the Struggle between Fascism and Democracy"; Halford Luccock on "Present Wave of Reaction within the Churches"; Bishop McConnell on "Present Day Aspects of the Struggle for Freedom"; and Harry Ward on "Can We Be Neutral?"

* * *

Psychologist Defends 'Dogma and Ritual'

In the Terry Lecture at Yale, Dr. Carl G. Jung of Zurich came to the rescue of "solidly organized dogma and ritual." He claimed that willingness to accept dogma and ritual protects people against many "passionate conflicts, panics of madness, desperate depressions and grotesque and terrible confusions."

* * *

New Book Club Organized

The Cooperative Book Club, with headquarters at 5 E. 57th St., announces that it will begin operation by buying books of all types for members and expects to begin making monthly recommendations of books in the spring. Stuart Chase, John Dewey and Reinhold Niebuhr are on the advisory committee of this new venture.

* * *

Federal Council Issues New Religious Calendar

A calendar for the Christian year with reasons for its use has been issued by the Federal Council of Churches' committee on worship. The chief departure from the church year observed by Episcopalians is the substitution of "Sundays in Kingdomtide" for "Sundays after Trinity."

BRADFORD YOUNG.

George VI Opens New Parliament

Legislators Will Consider Defense and Other Pressing Problems—Lord Rutherford Dies

(Correspondence from England)

LONDON, Nov. 1.—The session of Parliament which saw the abdication of the Duke of Windsor and the coronation of George VI came to an end last week. This morning the king and queen with the traditional ceremony opened the new session which begins without any interval. The king's speech, which expresses the mind of His Majesty's government, will have been read long before these notes appear. It is clear enough that Parliament will have to give constant attention not only to such matters as the organization of the coal trade, and especially to "coal royalties," but also to the planning of home defense. The dispute between local authorities and the central government upon the relative proportions they must pay for air defense is ended. The local authorities will pay 10 per cent. The problem of providing and storing food must also be before the members. But in any case there must be room for improvisation for a Parliament dealing with the world as we see it.

* * *

Lord Rutherford Buried In Westminster

In the north aisle of the nave of Westminster Abbey there is a place of remembrance for great scientists. There Newton, Faraday, Kelvin and other leaders of the people are honored, and yesterday the ashes of Lord Rutherford were buried in that sacred corner. They sang "The King of Love my Shepherd is" and "Praise my soul the King of Heaven" and hearty thanks were given for "the life and work of Ernest our brother." It is fitting that Lord Rutherford should rest with Faraday and Kelvin. Of his work upon the atom and his part in the new and still strange world with which physics has now to deal, very few are able to speak with authority and popular summaries are not likely to be of much value. It is clear, however, that Rutherford was not only a brilliant and tireless worker in the Cavendish Laboratory in Cambridge, but that he was also the leader of a team and was utterly contemptuous, as all good men of science are, of ambition or self-seeking. Like others also, he knew the value of a common search. One of his sayings is worth remembering even by those to whom the world of physics is a mystery: "Nature appears to work in a simple way, and the more fundamental the problem, the simpler are the conceptions needed for its explanation."

It appears from the tributes of his friends that Lord Rutherford was a generous, large-hearted, jolly, unaffected man, who outside of his classroom, in which it was his part to lead, believed in equality. He could not stand solemn pundits, and he put on no affectations or what we call "side." I like the story of his saying to a shy first-term student: "I am very glad to hear you say that. It confirms what I have always thought."

Lord Rutherford was of the Order of Merit. Not long ago Barrie, another of that limited company, died.

* * *

Pacifists Grow In Influence

Canon "Dick" Sheppard [he died soon after this dispatch left London] was elected last week to be Lord Rector of Glasgow University. This is an office held for three years, and rightly considered a high honor. The election will be discounted by many exactly as they discounted the famous vote of the Oxford Union some years ago. Nonetheless it is a significant fact, which will not be overlooked by those who wish to know the mind of youth in all its expression. The voting was: for the Peace Pledge Union candidate 538; the Scottish Nationalist 364; the Unionist, Mr. Winston Churchill, 281; the United Front candidate, Prof. J. B. S. Haldane, 220. Dr. Sheppard himself claims, I think justly, that this vote will encourage a great many people to take the absolute pacifist position. "My win," he said, "puts pacifism on the map." At the same time it would be a miscalculation to suppose that the Peace Pledge Union is strong enough to decide public policy. It has to be taken into account; that at least can be claimed.

At the same time it must be recognized that there is a strong following of another peace organization, the national branch of the International Peace Campaign. These lovers of peace met last week in London under the chairmanship of Lord Cecil. They had thirteen commissions to discuss actions in different fields of work—a church commission, for example, a medical, a journalists', a law; and these reported to the

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full session of 800 delegates. They are not absolute pacifists, but strongly support the pooling of resources by means of which aggression can be prevented and stopped. In the present hour they are in favor of collective action in refusing imports from Japan and withholding exports to Japan of vital war materials. With such a policy the Peace Pledge Union will have no part or lot.

* * *

Parades and Peace Meetings for Armistice Day

There is a widespread desire that the observance of Armistice day should not be without some concerted attempt to bring the claims of "Christ and Peace" before the public mind. There will be the customary military parades and no one grudges the honor paid to the memory of the dead: "In the going down of the sun, and in the morning, we will remember them." But with such memories many thoughts are blended.

In the evening of Nov. 11 at the Central Hall and Kingsway Hall there will be two simultaneous meetings at which Mr. Lansbury, Dr. Soper, Canon Raven, Rev. Henry Carter and two speakers from abroad, Henri Roser of Paris, and William Solzbacher, formerly of Cologne, will be present. Other meetings too are planned and I do not doubt there will be great response.

* * *

And So Forth

Polling takes place next Monday, Nov. 1, in the 28 borough councils which are found in London. Three years ago Labor had a net gain of 457 seats. There are 1377 to be elected, and about 3000 candidates are nominated. The Archbishop of Canterbury has been reviewing the progress made by the "Recall to Religion." He says of it that the question put by the appeal was timely: no religious call in recent years has received such attention, and more was being done than was commonly recognized. He appealed for the spirit of evangelism.

The discussion of the German claims to colonies proceeds in the same circular way. The chief argument against any reopening of the question is that African territories, used as recruiting grounds for great colonial armies, would make Africa into a veritable cockpit.

EDWARD SHILLITO.

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City Tries Adult Education Scheme

Des Moines Experiments with Public Forums and Classes—Churches Show Concern with Social Problems

(Correspondence from Iowa)

DES MOINES, Nov. 2.—Widespread interest has been aroused by Des Moines' experiment with forums. The original effort came through a grant from the Carnegie Foundation making possible a five-year program. This five-year period expired last spring. About $3000 was left of the original grant. This has been supplemented by individual gifts, and also by a small registration fee for some of the classes, and the forums go on this year in a revised way, under a closely integrated program of adult education. Dr. Emory W. Balduf, who was resident forum leader last year, is retained as director. The program was worked out in consultation with a large committee, representing some 90 local civic and educational organizations. The program includes general forum discussions and also many classes under the general head of opportunity in the home. These include such subjects as "Party Cooking and Service," "Beauty in the Home," "Dress Design," "Writing for Publication," etc. There are also classes in art, which include drawing from life.

* * *

Lectures Draw Large Crowds

The new program seems to be meeting with fine success, as indicated by an increased attendance. Last week Dr. Henry G. Hodges, of the University of Cincinnati, concluded a period of forum lectures. He spoke on the city manager plan of government to an overflowing audience. This week Dr. Clifford R. Shaw of Chicago begins a period of forum discussions on the general subject of youthful delinquency. Dr. Shaw is a member of the Institute for Juvenile Research of Chicago, and was formerly a member of the university faculty.

* * *

Churches Give Evidence of Social Concern

The rise of social thinking in the churches is indicated by various events. Recently the Iowa-Des Moines Methodist Conference met at Newton. The commission on social causes brought in a report under four heads: economic issues; world peace; freedom of press, speech and pulpit; and temperance. Under the second heading, "World Peace," a resolution was passed commending Secretary of State Cordell Hull for his efforts to break down the barriers to world trade through reciprocal trade agreements. This drew some fire of protest on the ground that farmers of this area stood to lose thereby, but in spite of the protest the resolution was carried.

* * *

Iowa Unitarians Meet at Lincoln

The Iowa Unitarian Association recently met in annual convention at Lincoln, Neb. (The Iowa Association includes a few churches in Nebraska.) One of their guest speakers was Henri Fabre of Leyden, Holland, secretary of the International Asso-

ciation for Religious Freedom, an organization representing liberal churches in 20 countries. The other guest speaker was Dr. Frederick Eliot, president of the American Unitarian Association.

And here is another straw indicating the winds of social consciousness. The Congregational churches of the state are pushing a program to secure 1000 subscriptions to the semi-monthly publication, *Social Action*, which is put out by the Council for Social Action of the Congregational and Christian Churches in America.

* * *

Baptist Work Reorganized In Iowa and Nebraska

In Baptist circles considerable reorganization has recently taken place. For promotional purposes, Iowa and Nebraska are combined in one district, and the director of promotion for this area is Rev. B. H. Ward, who comes from a pastorate in Superior, Neb. In the field of Christian Education, Rev. N. H. Carman has resigned as director and has become a member of the faculty of Sioux Falls College, at Sioux Falls, S. D., and this month his successor begins his work. He is Rev. B. G. Field, who comes from a pastorate at Rochester, Ind. The Baptist State Convention, meeting recently with the First Church of Des Moines, brought in two outstanding guest speakers, Dr. Erdman Smith, of Chicago, and Dr. Marcus Dodd, of Shreveport, La.

* * *

Question Ministerial Status of Iowa's Secretary of State

Ecclesiastical regularity is still important. The present secretary of state in Iowa is Dr. Robert E. O'Brian, formerly president of Morningside College of Sioux City. He is a regular member of the Iowa-Des Moines Conference, and at their recent session a ruling was made that he should either secure a pastorate within certain specified time or change his status in the conference to that of a local preacher.

* * *

N.C.J.C. Holds Many Forums at Colleges

Here is more social thinking. The National Conference of Jews and Christians is represented here by the Des Moines Round Table. A team composed of Rabbi Eugene Mannheimer, Father Robert Walsh of Dowling (Catholic) College, Dr. Stoddard Lane, pastor of Plymouth Congregational Church, and Dean Willard Johnson of Drake University, has been doing considerable speaking here and there in forum discussions. On the 22nd of this month, the team will go to Iowa City to put on a part of the program of the tenth session of the Iowa State University's school of religion. Later meetings of a similar nature are scheduled for Iowa State College, at Ames, the Iowa State Teachers' College, at Cedar Falls, and also Grinnell College and Simpson College. Recently, Mrs. Jesse Bader, of New York, visited Des Moines to speak to the women's division of this organization.

* * *

And So Forth

Next Monday, Harold Fey, executive secretary of the Fellowship of Reconciliation, is to speak here at Drake University on the subject, "Should We Boycott Japan?"

Iowa is rejoicing in bumper crops this year. Whatever the stock market may do, there is an abundance of Iowa corn and the hogs are fattening.

WARREN C. TAYLOR.

Churches Observe Loyalty Sunday

Jews, Catholics and Protestants Participate in Common Effort—C. Marshall Muir Leads Presbyterians

(Correspondence from Pittsburgh)

PITTSBURGH, Nov. 5.—Under the able leadership of Dr. Norman C. Milliron, of the First Evangelical Church, the Federated Council is doing many interesting things. Unusual emphasis was put upon "Loyalty Sunday," Oct. 4. Quite remarkable cooperation was worked out between Jews, Catholics and Protestants. Returning from vacations and entering a new church year, leaders from the three great faiths joined in radio appeals for everyone to get back to church or synagogue on Saturday, Oct. 3, or Sunday, Oct. 4. Bishop Boyle was represented by his secretary, Rev. A. J. Pauley; Rabbi Solomon B. Freehof spoke for the Jews; Dr. Hugh Thomson Kerr, of Shadyside Presbyterian Church, expressed the sentiments of his fellow Protestants; and Dr. Milliron concluded the series. As a result, our institutions of religion reported days with increased attendance and with marked enthusiasm as the new year opened. The cooperation of the Congress of Women's Clubs in the enterprise was a significant feature this year.

* * *

Women Interested in Peace and Housing

The Women's division of the Federated Council's work is led by Mrs. Harry G. Samson. This autumn emphasis has been placed upon peace, particularly in the Orient. Peace plays have been written, peace books have been set aside in public libraries, youth has been stirred by peace programs. Dick Sheppard, of England, now deeply mourned, had many followers here. Characteristically enough the women are also showing much interest in housing. Dr. Joseph Tufts, formerly of Dartmouth College, is now leading our city in an attempt to secure much needed housing. The women are backing his efforts. Mrs. Samson informs me of a beautiful ministry of her women in the planting of flowers and in giving away flowers to the poor. Many pathetic stories might be told of the appreciation of these flowers. In one sordid place a woman planted her flower between the sidewalk and the curb, carefully staking it off and stoutly defending the one beautiful thing in all that ugly neighborhood.

Beginning Jan. 1 the Federated Council will daily broadcast morning devotions. This is a new type of work and one that is much needed in this vicinity. Fifteen minutes will be used every day except Sunday.

* * *

Dr. Muir Honored

The youngest man ever elevated to so high a position by the Presbyterians of this section, Dr. C. Marshall Muir was elected, at the October meeting, head of the Pittsburgh Presbytery of Presbyterian Churches. They say that there are more Presbyterians here than in Edinburgh, Scotland. Here are a few intensely interesting figures: 140 churches; 220 ministers; area—Pittsburgh,

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* * *

Annual Conference of Ministers At Western Seminary

Western Theological Seminary affords a distinct ministry to our entire community in its annual autumn conference. The object is to make it possible for humble and hard-working pastors to come in, at practically no cost at all, and listen to some outstanding scholars and to enjoy and profit by the fellowship of one another. This year the dates were Oct. 25 to 27. The speakers were: Rev. William Paton, who spoke on "The Christian Church and the Modern World Order"; Rev. John McDowell, who discussed "The Christian Minister and the Social Question"; and Rev. Gaius J. Slosser, who chose the topic, "The Church of Christ—Its Place in the World, Its Doctrine and Polity and Its Essential Nature."

* * *

Evangelistic Conference Held Under Dr. Bader's Direction

Under the direction of Dr. Jesse Bader of the Federal Council, in cooperation with our own powerful Ministerial Union, there was held last month in the East Liberty Presbyterian Church a notable conference upon "Evangelism." The chapel of the church was entirely filled at the morning session when Dr. H. N. Geistweit of the Ninth Street Baptist Church, Cincinnati, and Dr. Richards of the Lancaster Theological Seminary spoke eloquently about the major business of the church—winning new converts to Christ. Dr. Geistweit thrilled us by his account of his own splendid efforts in Cincinnati, where his church has been most successful in this field.

* * *

Sunday Schools On Up-Grade

Dr. J. Kirkwood Craig is the efficient secretary of Pittsburgh's Sunday Schools. He reports that many schools are on the upgrade. This is the diamond jubilee year in Allegheny county and a fourfold program is in force. On Nov. 15 a convention will be held in Smithfield Evangelical Church and Dr. H. T. Kerr will discuss "Educational Evangelism." Dr. Albert H. Gage of Mt. Lebanon Baptist Church will speak on "Increases in the Church School." Dr. Joseph D. Piper, district superintendent of the Methodist Episcopal Church, will make an address on "Increases in Church Membership." Dr. J. Alvin Orr, of the First United Presbyterian Church (north side), will close with a speech on "Increased Use of The Bible in Private Devotions." It's a long road that has no turning—and now we are all happy that the Sunday Schools are turning to fairer fields.

JOHN R. EWERS.

Sees Threats To Church's Liberty

Speaker at Baptist Convention Predicts Struggle with State—Pastors Organize for Anti-Gambling Fight

(Correspondence from New England)

BOSTON, Nov. 1.—The Massachusetts Baptist Convention held its anniversary at the First Church, Springfield, Oct. 26-8. President James H. Franklin of Crozer Theological Seminary at the closing session, said: "Times like these call for an heroic stand for freedom. Within ten years we shall face in this country a struggle for freedom of speech. Many governments are trying to dominate the religious life of their people. The Christian religion faces a great testing. The world will ask for proof of the realities we teach. The two fields in which Christians must lead, and prayerfully seek the truth, are economics and international relations."

Rev. G. E. Jacques, of the Federated Church at Bolton made up of Baptists, Friends and Unitarians, presented the report of a survey on rural churches. Of the 337 churches in the convention, 102 are in townships of less than 5,000 inhabitants, 25 of them in overchurched communities.

Rev. Harold C. Phillips of Cleveland, O., admitted that "much criticism of the church is well founded" but held that "there is no organization so committed to the welfare of mankind. Wherever it goes it uplifts." Rev. Joseph A. Cooper of the Northern Convention told the young people's section: "All the things which you dream and hope for can be achieved, all problems solved, if the world will only follow the teachings of Christ."

* * *

Dr. Dexter Reports Religion Reviving in Europe

Rev. Robert C. Dexter, head of the social relations commission in the American Unitarian Association, has returned from a trip during which he attended four interdenominational gatherings, including the Universal Christian Conference and Association of Religious Liberals at Oxford. He found "far greater interest in religion and church attendance larger than for generations. Always when governments begin to persecute the church, it begins to grow strong. In Germany, perhaps the only way the common people have of voicing their opposition to the government's policies is going to church. The Czechoslovak church is the fastest growing religious body in Europe. Membership has increased from 200,000 at its founding in 1921 to 1,000,000. Though it still retains the Roman liturgy, it is liberal and modern." He attributes its growth to increased nationalistic feeling and the tendency to associate the Roman Church with the Austrians, who attempted to suppress Protestantism in Bohemia in the 16th century.

* * *

Pleads for Doctrine In Modern Preaching

Canon Bernard I. Bell of Providence, addressing theological students of Boston University and 200 Methodist pastors from all New England on Oct. 20, said: "The Protestant world is still under the spell of

Matthew Arnold's definition of religion as 'morality tinged with emotion.' But even the rivals of religion, communism and fascism, though tinged with emotion, are based on faith in intellectual principles—false, to be sure. Christianity is a doctrine concerning God to be believed. The world has no time today to listen to preaching on less vital matters. The public, finding next to no doctrine taught from pulpits, and weary of beautiful ideas and sentiments spun out of the void, has stopped going to church. 'Apply Christianity to modern problems!' we cry, and rightly. But the world replies: 'Tell us clearly what you have to apply!' People do not come to church any more to be entertained. They can get better shows elsewhere. They come to worship, to learn about themselves and God, what they ought to be. Woe to the preacher who gives them aught else!"

* * *

Bishop Azariah Brings Message of Hope

"A tremendous demonstration of Christian unity," said the *Boston Globe*, "was given Oct. 31 when all Protestant denominations were represented at Trinity Church." The rector, Dr. A. L. Kinsolving, declared that "the reunion of Christendom which has been a wistful hope, this summer has become a practical possibility. For the first time in four centuries, there has been formed an instrument which may become the means of uniting Christ's followers." Rt. Rev. V. S. Azariah of the diocese of Dornakal, the guest of honor, said: "India is not today what it was ten years ago. Its people are looking forward to an advance along every line, and in that work of creating India, Christian missions have played a great part. Millions of outcasts are seeking a new religion. An assembly of 900,000 resolved to join the Christian Church. Their leader after nine months complained: 'You have been all too slow!' All the churches of India could not have contained them. Nothing like this has happened in the last 500 years."

* * *

Churches Aroused to Combat Gambling

The Massachusetts Baptist Convention called on "every member to oppose, by every means proper for a Christian, the three great evils, traffic in intoxicants, the gambling mania and social impurity." The New England Anti-Gambling Association, with the assistance of the Council of Churches, has placed in the hands of 2,000 pastors petitions for an initiative bill to repeal the law legalizing pari-mutuel betting on horse and dog races. The response in the churches yesterday indicates that the 20,000 signatures required will be secured before Dec. 8. People are roused by the disgrace of Massachusetts being "the gambling center of the United States." A similar petition is being circulated to repeal the act permitting towns to provide bus transportation to parochial schools.

* * *

Public School Religious Education Issue Marking Time

The question of religious education in the public schools is marking time. We agree with the state director of education, Dr. Rockett, an outstanding Catholic layman, that there must be no division of pupils into Catholic, Protestant and Jewish groups to cause feeling in schoolrooms and schoolyards." EDWARD TALLMADGE ROOT.

Mission Program Unites Churches

Major Protestant Denominations of Canada Plan United Evangelistic Effort—Archbishop of York Expected

(Correspondence from Toronto)

TORONTO, Oct. 25.—Sequels to and echoes of the Oxford and Edinburgh Conferences continue to mark the church life of Central Canada. Under the spell of those gatherings meetings previously planned took on a new significance. One of these especially calls for notice. About 30 representative men, carefully gathered from every part of the dominion and representing all the major communions except the Roman, assembled in MacMaster University, Hamilton, for three days to consider the outlook for united or coordinated evangelism in Canada. Three Anglican bishops, including the Primate of Canada, participated in a manner which left no doubt about their wholehearted cooperation in the effort which is to culminate, as far as the immediate future is concerned, in an extensive mission next fall in which it is hoped and expected that the leading voice will be that of Dr. William Temple, Archbishop of York.

* * *

Student Movement Backs Edinburgh

Associated with the movement was a gathering of the clergy of all communions in Toronto at which the attendance was more representative than at any similar meeting of recent years. Here the first speaker was the secretary of the Student Christian Movement of Toronto University, Dr. Wilfrid Lockhart, who presented the appeal of Oxford and Edinburgh as it registered in the active mind of a representative of thoughtful youth. Incidentally it has come to light that while we have credited the foreign missionary enterprise with the major impulse toward organic unity, the student movements have also been effective in that regard. These groups have been supplying leadership of a high quality. Consequently it has been said that of the 17 men who were the creative guides of the Stockholm and Lausanne groups which organized the recent conferences, 16 are or have been secretaries of the Student Christian Federation.

* * *

Seek Adequate Theology

At this Toronto gathering the primate led in a memorable service of devotion, a duplicate of that in MacMaster, while Dr. Richard Roberts conducted another devotional experience through channels opened at Oxford. In every gathering the emphasis is on a revival of sound learning issuing in an adequate theology, a definitely Christian doctrinal system being the recognized basis of any aggressive movement against organized anti-Christian tendencies.

* * *

Missions Offerings Show Increase

A novelty in church publicity is announced. In 2,000 congregations it is planned to hold next week simultaneous gatherings of the church, to hear by radio broadcasting three addresses by the leaders

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* * *

Church Publishing House Recognizes Union

References have previously been made to the situation caused by the printers' strike almost 20 years ago. The strike was a total failure resulting in complete defeat and unconditional surrender of the printers after several months of refusal to work under employers who were set on destroying collective bargaining through the typographical union. The United Church Publishing House of today thus inherits the wide open shop, and while every trace of aggressive anti-union attitude has long been absent from its management, it is only now that a definite advance has been made to restoration of official relations with the union. Just as was expected of the new book steward by those who knew him, Mr. Dickinson has announced that communication has been opened and the typographical union has been invited to help explore the possibilities of full cooperation on the basis of the recognition of the union. Thus a new and, it is expected, a more creditable chapter is opened in the church's labor policy.

* * *

A Missionary Family

At the Toronto School of Missions a reception was given by Dr. Frank and Mrs. Day to distinguished missionaries who are now retiring after 40 years' work in Turkey. Dr. Fred MacCallum and his wife, while Canadian Congregationalists, worked in the mission of the American Congregational Church, and will after a short rest in California return to spend their closing years in the Levant. One son carries on in Constantinople and a daughter is librarian to the college in Smyrna; another daughter heads the Toronto University Settlement; and yet a third after several years' work with the Foreign Policy Association now finds her place on the staff of the League of Nations Society at Ottawa. The other son holds a chair of philosophy in the University of Toronto. Such a missionary family had its roots in a simple pioneer missionary home of western Ontario 70 years ago, and reminds us of the linkage between Canadian and American Congregational church life, and between the Canadian Congregational Church and the United Church of Canada, into which it entered.

* * *

Boycott Japan?

Deep concern has been felt in Canadian church circles over the efforts to promote a boycott of Japanese goods. The prevailing feeling is that Canadian Christians are working on an extensive scale both in Japan and in China in every phase of missionary activity. Consequently it is felt that while every effort should be put forth to isolate and end the war, it is no duty of the church to call for the breaking of fellowship with Japan. On the other hand should an international body call for economic action to restrain Japan, such action, even at some cost, must be supported.

ERNEST THOMAS.

Arouse Milwaukee To Tavern Evil

Ministers' Committee Makes Report on Night Life—Saloons To Be Closed After 1 A. M.—Other Reforms

(Correspondence from Milwaukee)

MILWAUKEE, Nov. 8.—The power of an aroused clergy to crystallize public opinion and bring about reform in a city has just been demonstrated by a committee of ministers of the Ministerial Association, appointed about six months ago to investigate the taverns and night life in Milwaukee. Following their vigorous report and appearance before the city council last week, they have already brought about action that will close all taverns from 1 A. M. to 8 A. M.—and other reforms are on the way.

* * *

Point Out Corruption In Licensing Taverns

The committee was composed of Rev. R. H. Ewing, chairman; Dr. F. M. Sheldon, secretary; and Rev. Harry L. Harp and W. H. Schlinkmann. Their report said in part:

"Milwaukee has more places per population unit which allow beer and liquors to be drunk on the premises than any of the cities mentioned [Boston, Cleveland, Denver, Detroit, Kansas City, Mo., San Francisco and St. Louis] with the possible exception of Detroit, where our data are incomplete. . . . Milwaukee has one such place for each 280 of its population. . . . Milwaukee is the only city of the group where licenses are issued by the city council. On the whole it seems to observers that the license committee of the council licenses taverns regardless of record or fitness, and that it permits some to retain and others to renew licenses, where unwarranted."

* * *

Find Youth In Danger

"Of the eight cities" the report continued, "only Milwaukee permits taverns to stay open all night to sell beer. There are many places which are crowded after 1 A. M. and where hard liquor is sold though forbidden after that hour. . . . In Milwaukee, beer may be sold to anyone over 18 years of age at any hour of the day and night. Those from 18 to 21 years of age are not allowed by law to loiter. . . . Hard liquor was sold to those under 18 years of age. Thus, youths 16 and 17 years of age drink in taverns. . . . We found over 2,200 women serving at bars or in some way dispensing drinks. . . . We found several popular places crowded with many of high school age from 1 to 2 A. M. and the drinking was not always restricted to beer. In one place 10 young women were drunk. . . . We found in some places floor shows so unspeakably vulgar and rotten as to make some women patrons blush with shame. . . . In some places we were offered women to entertain us. We saw many partly drunk, to whom the bartenders continued to sell liquor. . . . We saw men in cars dead drunk. . . . We saw partly intoxicated couples get into cars together or go off down alleys.

"For most classes of drinks, Milwaukee has far lower license fees than the other cities. . . . Contrary to the opinion of some

of our aldermen, police are not harrassing our tavern-keepers."

* * *

Recommend Reduction in Number of Taverns

The report recommends that the number of taverns be reduced from 1 to each 280 of the population to 1 to every 500 or 1,000. It urges that the granting of licenses be put in the hands of a nonpolitical commission. It urges the abolition of all night opening and the elimination of women behind the bars. It asks that the age limit for the purchasing of beer as well as hard liquor be raised to 21 years.

* * *

Press Supports Reform Effort

The committee has the support of Milwaukee public opinion and of the newspapers, even the Hearst press. One newspaper pointed out that the chairman of the licensing committee was in the tavern business.

EDWIN A. BROWN.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Alcatraz Island

(John Litel, Ann Sheridan) (Warner) Wealthy racketeer-hero (made to appear less culpable because he never kills) avoids jail by fixing juries, but is finally convicted for tax evasion and sent to Alcatraz where gangster enemy makes further trouble. Quite flat, unsuspenseful melodrama.

For A: Mediocre. For Y: Better not. For C: No.

Angel

(M. Dietrich, H. Marshall, M. Douglass) (Para) Sophisticated triangle theme, embellished with lavish sets. Smooth direction by Lubitsch but lacks human appeal. Illogical, cheap situation—supposedly neglected wife almost leaves busy diplomat husband for romance with other man. Some deft humor.

For A: Depends on taste. For Y and C: Certainly not.

Doctor Syn

(George Arliss, John Loder) (Gau-Brit) Strong, colorful, skilfully done adventure film of 18th century England and smuggling days, made plausible by good acting. Notable atmosphere, settings, characterizations. One extremely frightful rôle and some harrowing action but whole entertaining.

For A: Very good of kind. For Y: Very strong. For C: Too strong.

The Golem

(Harry Bauer and foreign cast) (Metropolis) Grim, finely-acted, artistic production, overcrowded with incident, based on medieval legend about monstrous statue, given life, and saving Jews from persecution of mad King Rudolph II, vividly portrayed by Bauer. French and Hebrew dialog; English titles.

For A: Very good of kind. For Y: Strong, exciting. For C: No.

Over the Goal

(June Travis, W. Hopper) (First Nat'l) Elementary, fairly pleasing football yarn. Some appealing human action and humor, interspersed with mild villainy seeking to keep star player out of crucial game. He arrives, of course, in time to win game in spectacular fashion.

For A: Perhaps. For Y: Good. For C: Fairly good.

Renfrew of the Royal Mounted

(J. Newill, Carol Hughes) (Grand Nat'l) Lively picture with lovely outdoor backgrounds and pleasant singing by Newill as the "Mountie" who uncovers a gang of counterfeiters smuggling across the border. Some hokum but will probably appeal to boys.

For A: Elementary. For Y: Fair. For C: Perhaps.

Sea Racketeers

(Weldon Heyburn) (Republic) Second-rate thriller with rough characters and gutter English. Features activities of coast guard and ring of fur-smugglers whose headquarters is gambling night-club ship. Hero and buddy constantly battle over women. Heroine's acting painful.

For A: Waste of time. For Y: Poor. For C: No.

Victoria, the Great

(Anna Neagle, Anton Walbrook) (RKO) A moving, impressive and absorbing human and historical document, produced in England and finely acted. Miss Neagle notable. Masterly portrayal of Victoria's character, life with Albert and highlights of her memorable reign. A fine and significant film.

For A: Outstanding. For Y: Excellent. For C: Very good.

Best Films for Adults

Life of Emile Zola	High, Wide and Handsome
Dead End	The Prisoner of Zenda
Wife, Doctor and Nurse	Baltic Deputy

Best Family Films

Make a Wish	100 Men and a Girl
Thin Ice	Heidi
Annapolis Salute	Hoosier Schoolboy

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